

Life and Light for Woman

What Shall Our Answer Be?

ANNA F. WEBB

The Story of Youngest

CAROLINE E. FROST

Some of the King's Messengers in Ceylon

MRS. WILLIAM E. HITCHCOCK

Through the Eyes of a New Missionary
in India; in China

CAROLYN D. SMILEY

GRACE E. BRECK

**Congregational Woman's Boards
of Missions
PUBLISHED IN BOSTON**

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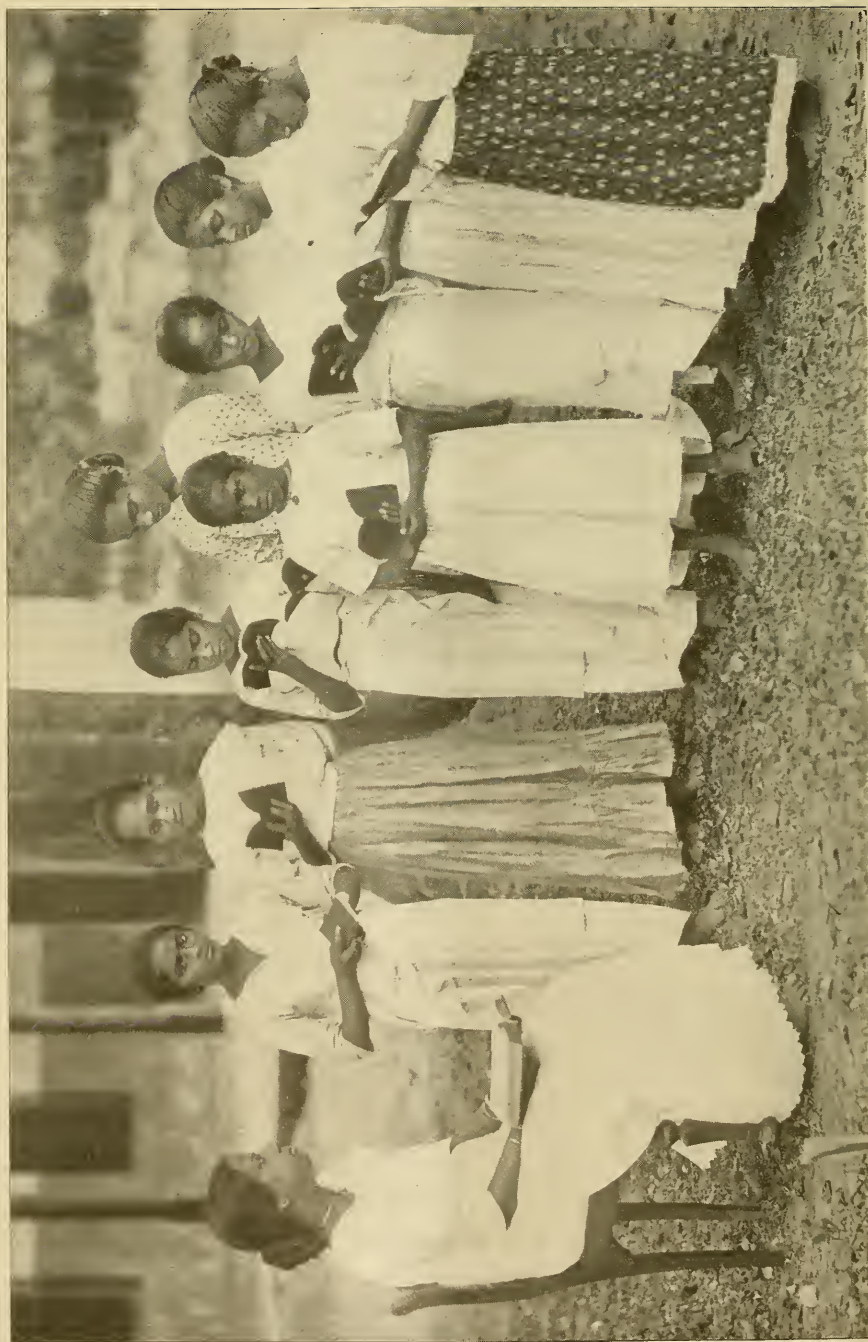
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PREPARING TO BE BIBLE WOMEN AT UDUVIL, CEYLON. (Page 318)

Life and Light

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Gifts to Missions in War Time

By Mrs. Frank Gaylord Cook

NEVER were people considering so carefully the use of their money as at present. They feel the steadily increasing cost of living; they are solicited to help raise the billions of dollars needed by the Government in this time of crisis. Loyalty and patriotism demand that every one should do all in his power for the comfort and welfare of those called to their country's service. Not less imperative are the calls from the war-burdened lands across the seas. The crippled, the blind, the orphans, the afflicted of all classes appeal irresistibly to our sympathies. The fate of the Armenians and Syrians is borne upon the heart and conscience of the world. As a result people are giving with a generosity never before known. It is one of the hopeful features of the situation that selfishness and self-indulgence are giving way before a desire to alleviate all this suffering and distress.

If the problem of the use of one's money is complicated for the general giver it is even more so for those upon whom God has put the responsibility of caring for His work in non-Christian lands. Those who support the missionary work will be the first to respond to war demands, and we would not have it otherwise. Sympathies that are broad enough to cover the world must include also the need that is close at hand. We must realize, therefore, first of all that it is not an alternative that faces us. It has been truly said: "The diversion of funds from direct missionary work would be little less than a disaster, while to withhold gifts for relief in the present crisis would be almost a crime." No, it is not an alternative but a twofold duty.

But this is not all. To add to the perplexity of the situation for us of the Woman's Board of Missions has come the new call from the treasury. For, in May, the Executive Committee was obliged to send to the Branches an appeal for a seventeen per cent increase in gifts.

This was necessitated by conditions both at home and abroad. The contributions for regular work during the first six months of the fiscal year showed a loss of \$3,417. The amount available from legacies was much below the average. On the other hand, from every one of its fields there are coming to the Board extraordinary demands caused by war conditions—the great rise in prices for all of the necessities of life, and the lowering of the rates of exchange. A twenty per cent increase in salaries in South Africa was granted last year; a twenty-five per cent increase for salaries and work in Turkey, and a twenty per cent increase for North China and for Foochow Missions have been granted this year. Schools in India are crippled by failure to receive Government grants. Cost of living in Micronesia has increased one hundred per cent. These are but examples. The question is: What shall we do about this increase needed on the one side and all the demands occasioned by the war on the other side?

Some one may think it is possible to give less to missions for a year or two and transfer the amount thus saved to obligations arising from the war. To what would this lead? If I give less to missions than heretofore I, by inference, favor a reduction of the missionary forces proportionate to my reduced contribution. In order to see if this reduction is a feasible proposition, let us ask ourselves where the reduction can best be made. Suppose we take the amount out of the salaries of missionaries, Bible women and native teachers. They received barely a living wage before. Cost of living has increased for them as well as for us. Cut their salaries and they could not subsist. Moreover, if we cut their salaries in order to give our money to war relief, is it not they rather than we who make the contribution?

If, then, the reduction cannot be made in salaries, let us try taking it from the amount provided for maintenance. Well, one of our schools tried last year to economize on coal in order to keep expenses within appropriations. A serious epidemic of tonsilitis was the result. You say: Do not economize in that way but cut down the number of pupils in the schools. Will you read carefully *What shall Our Answer Be?* in this number of LIFE AND LIGHT and then tell us whether you think these Spanish girls should be deprived of an education? Every school would have the same difficulty in choosing which girls to refuse that these teachers at Barcelona face. Perhaps you make another sugges-

tion: Keep the schools open for only as many months as appropriations cover expenses. From one of our schools that proposition has come as a last resort. Open five months; closed seven months! Should we be willing that that should be the proportion of time our children's schools should be open? If our children need more education than that, what of those who are being trained to be the Christian leaders of China or Japan? what of those whose only respite from heathen influences, whose only knowledge of Christian living comes during the days spent in our mission schools?

A last choice remains in order to make that reduction. Withdraw entirely from one or more of our mission fields! Who will be the first to say whether it shall be India or Micronesia? Who is ready to say that we give up our work in Africa or war-ridden Turkey? Surely we are playing with things of the Kingdom if we set them aside like a book or a toy when something new diverts our attention.

No! we shall not meet our obligations by decreasing our contributions in one direction in order to turn them elsewhere. We shall not even meet them if we merely maintain our former gifts. We shall meet them only as we press forward with a will to meet that seventeen per cent increase which practically amounts to \$20,000. And let us not fear being considered unpatriotic or out of touch with our neighbor's needs if we so do. If we lightly lay aside one responsibility for another we must lose even our own self-respect. But by being true to our missionary work we shall not leave the relief work undone. We shall be learning the real joy of giving, and our interests and sympathies will broaden and become more inclusive. Nevertheless we ask: How can it all be done?

A few years ago a woman who had taken pleasure in supporting Christian workers as her representatives at home and abroad was suddenly deprived of a large proportion of her income. Some one said to her, "I hope you will not now feel under obligation to support X." Her reply was, "I shall dismiss my chauffeur but I must continue my support of Christ's workers; I must continue my obligations to my King." That is the spirit for us to-day—to see where we can decrease our personal expenses in order that we may have more to give. And at the point where sacrifice begins the real joy of giving will also begin. So much of our giving is so easy—we give

what we can spare and think we are giving generously. Hence the giving has been impersonal and we have not woven *ourselves* into "the fabric of the Kingdom—conquest."

If, then, we are true to ourselves, if we are true to our country, if we are true to our God, we shall not take a backward step but a forward one. Not retrenchment, but advance, will be our motto. Think what the British have done. Three of England's largest missionary societies increased their total gifts last year by more than \$100,000. In the June number of LIFE AND LIGHT was an account of the new Union College at Madras and the statement that British women were trying to secure \$5,000 for the new buildings in addition to \$7,500 given by Principal McDougall's own college in London. A later report brings word that instead of \$5,000 those British women have raised \$6,500. That is the spirit *they* are showing. We know their financial burdens, heavier probably than any we shall be called upon to bear. We know how they are succoring the Belgians; how they have poured out their money for relief for all suffering peoples to an extent that puts our country to shame. And yet they have said "our obligations to our Lord and His Kingdom shall not suffer." Shall we women of America do one whit less?

If we are despondent, if we say it is impossible, we ignore the fact that though for man alone a thing may be impossible, with God all things are possible. It is a time to test our faith, to leave the shallow waters of our own endeavor and to launch out into the deep. It is surely a time for much prayer, prayer for the wisdom, the discrimination, the faith, the love, the selflessness that are so sorely needed.

Are we ready to face the issue? Have we within us the spirit of sacrifice? It is a time for self-examination, a time to study our motives. If we have been giving because we were asked to give; if we have been giving out of loyalty to an organization; if we have even been giving from a sense of duty, it will be difficult, if not impossible, to maintain our contributions undiminished. But if we are giving out of pure love for Him who spared not His own Son; if we are giving out of gratitude for the unnumbered blessings He has poured into our lives; if we are giving because we want to do our share in continuing that work which was initiated by the Pas-

sion of our Christ, we shall glory in any sacrifice we may be able to make.

In that beautiful "Sermon in the Hospital" Mrs. King puts these words into the mouth of Ugo Bassi:—

"Who crowns himself a king is not the more
Royal; nor he who mars himself with stripes
The more partaker of the Cross of Christ.
But if Himself He come to thee, and stand
Beside thee, gazing down on thee with eyes
That smile, and suffer; that will smite thy heart
With their own pity, to a passionate peace;
And reach to thee Himself the Holy Cup,

Pallid and royal, saying, 'Drink with Me';
Wilt thou refuse? Nay, not for Paradise!"


When we consider what Christians in other lands have suffered for the cause of Christ, when we think of the sacrifices made by our missionaries, the greatest sacrifice we can make fades into utter insignificance. Nevertheless, if it be that we may by any sacrifice increase our gifts to make known Him whom we adore, let us do it gladly.

"Take only care
Lest one drop of the sacramental wine
Be spilled, of that which ever shall unite
Thee, soul and body, to thy living Lord!"

"This is a glorious age in which to live." We have heard this more than once of late. Yes, in spite of suffering and wrong, in spite of devastation and ruin, a new world is being created. Great nations are being reborn in spirit; through the dark road of the war men are finding God. Let us be thankful that we may have a share in the process of reconstruction. Wherever our workers are stationed we are laying broad foundations of education, of industry, of science,—better still, foundations of love for fellow-men and love for God,—the only sure foundations upon which to rebuild this shattered world. Is any sacrifice too great for such an achievement?

Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.—II SAMUEL xxiv 24.

Making A War-Time Garden

HIS is planting-time, that time of faith and works which, out of the experience of the past, draws expectation for things to come. On that faith rests the sustenance of the people in all the lands. We give our seed to death and darkness in full assurance that it will spring up and bear fruit—some ten, some fifty, some a hundred fold. A few are in training fields as soldiers, millions of men and women, boys and girls, are in the sowing fields to-day making ready for the needs of the future.

This is planting-time, also,—even these days of the beginning of war,—for every garden of the soul. Here, too, we need counsel from the experience of the past and faith that lays hold upon the future. What of our garden plot? What seed shall we make room for in its borders? What cultivation and what watering must go to the successful harvest toward which we look? What weeds and blights and devouring enemies threaten our planting?

We must sow and cherish the seeds of faith. God is still ruler of the world. The evil deeds of men have not snatched it out of his hand, as the thief snatches a purse from the listless hold of a woman in the crowd. Give place and culture to these seeds of faith in God. If they must needs be watered with your tears and cared for in the midst of trials and temptations, give them the care they need.

Make large room for the seeds of brotherly affection. Do not be content with hedgerow kindnesses, flowers and fruits of brotherhood that spring of themselves along our human way. Sow them with care and tend them with ardor in a liberal space of your soul's garden. Let this part of your planting be the place where you go first to see what new shoots have appeared and what fruits are ripening. Just because it is a time of war, still more because the cutworm of hate is working

underground, give care and protection to every plant of love and kindness. Daily enrich this garden plot of brotherhood with such a prayer as the Apostle wrote for the Christians of Salonica: "The Lord make you to increase and abound in love, one toward another, and toward all men."

Make a wide sowing in your soul's war-time garden of courage with its crimson blossoms. Its fruits are patience, diligence and hope. It soon becomes a sturdy plant if you will only give it room enough to grow. In some disturbed and perhaps disheartened hour under the pitiless sun of circumstance you may find welcome refuge under its spreading boughs.

All along the borders of your war-time garden sow cheerfulness. This is that plant called Heartsease which with its color and its fragrance teaches our lips to sing. The true seed is of Christ's giving. It is perennial in the soul where dwells the Spirit of God who takes of the things of Christ to show them unto us. Its fragrance flies on the wings of the wind over your garden border for the refreshment of the wayfarer in his discouraged hour. Ah, that scent of wayside gardens! How it speaks to us of home and joy and love!

In our home places if we are too old, or too young or hindered otherwise from service in the field, in the right care of these war-time gardens of our souls, we may do necessary service for our nation and the world. The fruits of this sowing belong to the eternal and renewing elements. There are great impending changes in the life of all the people. By this culture of our souls' gardens we shall be making ready our contribution toward the better things to come. The harvest of our sowing will be used by the Master of all garden growths, who said, "I chose you and appointed you, that you should go and bear fruit, and that your fruit should abide."—*Isaac Ogden Rankin in The Congregationalist.*

What Shall Our Answer Be?

CLOSED DOORS OR WIDER USEFULNESS?

By Anna F. Webb

As is well known by many of our readers the Colegio Internacional has had a remarkable record during these years of war. Last November the day school was reported as the largest since the school was moved from Madrid to Barcelona. The boarding department has had pupils from nearly all the European countries, from Latin America, from the United States and from many parts of Spain. The teaching staff has been reinforced by the going out of Miss Elisabeth Uhl Wyer and Miss Rosemond, who assist Miss Webb and Miss Morrison, in addition to Miss Clara W. Newcomb and Miss Rebekah Wood who were added to the faculty in 1915. These teachers with heroic effort have tried to meet increased expenses in the past two or three years from the appropriation made by the Woman's Board of Missions. But now they seem to be at the parting of the ways and write to ask help in the solution of the problem of the future of the boarding department. There is opportunity here to help answer the appeal made in the article, *Gifts to Missions in War Time* on page 289.—*The Editor.*

NOW if the financial conditions are the same next year as this, what are we to do? Is there hope that the Woman's Board can make the appropriation larger during this great financial stress? Must the Colegio reduce its expenses? If so, then it will suffer materially, for we are running on the lowest margin possible for the upkeep of an institution that has for its aim reaching the people whom we do. Miss Morrison and I have spent hours discussing plans for economizing, and we do not know what to suggest. We have thought of closing the boarding department and keeping on with the day school only. But the aim of this Colegio is to help the pupils morally and spiritually as well as mentally, and there is no comparison between the benefits that the boarders and day pupils receive. Our best influence and help is always among the boarding pupils. It would be years also before we could build up that department to its present status if we should disband it now.

Then we have thought of cutting off the small or non-paying pupils—all those who could not pay at least half of the tuition fees, that are \$200 a year. (There are no day pupils received at low rates.) I am going to give you a list of the pupils who would have to be dropped next year under these conditions and will tell you a little about them.

Mercedes and Adelita are two sisters, daughters of a Protestant pastor, first in Spain and later in Buenos Aires, where he worked in the Church of England Mission. There Señor Murilla (their father)

died and Bishop Avery of the Argentine pays us about \$75 a year for each one. It would be most unfortunate for the sake of our English friends to send them away. They are the only girls with us who are helped by English funds.

Fe, Esperanza (Faith, Hope and daughters of a working Protestant Central Spain. man Mission and for some time, but church services, school, maintain the same time by small farm that He is so anxious daughters an ed makes tremen them. The oldest six years, the second the third came for year—a bright he can only pay for the three.



A Recent Graduate

Now a teacher, pastor and mother's adviser in a mountain village.

and Caridad Charity!) are the faithful and hard-ant teacher in He is in the Gerhas had no salary keeps up with Sunday and day ing his family at cultivating a belongs to him. to give his four ucation that he dous sacrifices for has been with us ond three and the first time this little girl—but about \$150 a year

Mariquita is the daughter of one of the graduates of the second institute class in San Sebastián days. She is now in the fourth year of the Government Instituto Course and her mother wants to send the second daughter next year, but she writes she "cannot pay as much for her as for Mariquita, because they have a large family," and I know what a small salary the English Río Tinto Company can give their employees now. She pays \$54 a year. The little sister probably could not pay more than \$40.

Elena and Hortensia are two cousins from Roman Catholic families in Barcelona, well connected but not well off in worldly goods. It is a great thing to have them with us and be able to help and influence them. Hortensia, in order to sing in the chapel choir, has received permission from her parents to attend our chapel services in-

stead of accompanying the Catholic pupils to mass on Sunday morning. It would be very sad if we had to tell them they could not return. Each pays \$90 a year.

Sara is the daughter of a Protestant farmer of small means. Before she came her father asked me how much it would take to "educate a girl," for his grandfather had left him a few hundred dollars and he wished to invest the amount in the education of his oldest child. He wants her to have a government degree and she has after this just two years more of the course. Sara is a remarkably bright pupil. Her father pays \$90 a year and her government examination expenses.

Alicia is a pupil from our Protestant Mission School in Santander—the only one from that large city. Her mother is a widow who manages a laundry and pays \$45 a year for Alicia's tuition.

Anita's father is a Protestant traveling salesman who is also a kind of itinerant preacher. Everywhere he goes, all over Spain and in the Balearic Islands, he attends the Protestant chapel service, preaching wherever he has the opportunity, without remuneration. He conducts our own Sunday morning chapel services in the Colegio fre-



GRADUATES OF EARLY YEARS

They are now sending their daughters to Barcelona

quently when he is in Barcelona. Anita has been with us several years, but has by no means finished her course. They have a small salary, and can pay only \$45 a year. Her mother was a pupil of the Colegio when it was established in San Sebastián.

And now comes the sadder list of those who can pay nothing.

Justa is perhaps the brightest girl in the Colegio. Her family are all Catholics but she is an ardent little Protestant and united with our church last year. She works in all her free time to help in the domestic work as well as by doing beautiful embroidery. In the time of reviews she gathers her class together, unasked by us, and helps them so that even the stupidest are benefited by Justa's explanations. We were more willing to receive her this year because of the hope of a scholarship from America. We have always hoped that Justa might be a teacher in our Colegio when she had finished her studies. She has three years more.

Amada and Palmira are daughters of a pupil of the early days in San Sebastián. They have both been with us for seven years, beginning in the preparatory classes. In two years the elder expects to receive her degree of B.A. and the younger will finish her commercial course at the same time. Until two years ago they paid well and promptly, but their business with France was completely paralyzed by the war. They said they must take their daughters from school, but we begged help for them for these two years. Two different friends have paid a part for both girls, but we do not know what can be done for them for another year. We are most loath to let them go, with only two years more to gain their degrees.

Luisa is a pupil from the Zaragoza Mission School and one who also expects to graduate in two years. Until now she has had a scholarship from a good friend, now gone, so we can hope for nothing more from that source. Her father died two years ago and the family cannot help in her expenses.



One of Our Little Girls

Our other Alicia is the youngest daughter of our pastor, Don Carlos of Zaragoza. All his five daughters have been educated in our Colegio. One is now a teacher with us and another was a member of our faculty until her marriage. Don Carlos can pay nothing for Alicia's education. She would graduate next year, and has been with us already eight years. Can we send her off the very last year of her course? You see, this drastic measure would break up our highest classes. And yet what are we to do unless we have the funds for them from some source or other?

There are several others who have begged to enter next autumn who can pay little or nothing. I will not even mention them. But what can we do about these girls? We do not feel that we can take the tremendous responsibility of refusing to let them return in October. Naturally just sending away one or two would not bring about a sufficient reduction in our expenses, and if this is done in a wholesale style it would be very prejudicial to the Colegio in the eyes of the general public.

Editorials

The plan tried last year of uniting the summer numbers of LIFE AND LIGHT and publishing July and August together early in July seemed to meet with approval. The experiment is accordingly repeated this summer and this enlarged magazine will be the last issued until September. In October there will be a Jubilee historical number with a special cover, containing much valuable material for local use in connection with the celebration of the Jubilee in November. The special articles on Africa contained in the April, May, June and July-August issues will be found useful in the study of the new text-books. We call attention also to the article on page 289 setting forth the crisis for our missionary work, and well illustrated by the need of our Barcelona school as shown in Miss Webb's appeal on page 296. This article may be had in leaflet form on application. Other features of interest and suggestiveness will be found between these covers and we ask careful reading for this little messenger, either before the summer vacations begin or during the time of respite from the regular routine of meetings which some of our readers are to find in the months just ahead.

A Combined
Number.

In connection with the annual conference held by the American Board for its newly appointed missionaries, May 16-24, there were three occasions of special interest for friends of the Commission Services. Woman's Board of Missions. Miss Bertha K. Smith, under appointment for Madura, has been adopted by the Essex North Branch, and at the semi-annual meeting of that Branch held in Haverhill, May 23, Miss Smith received her commission at the hands of Secretary Bell and was warmly welcomed by her supporting constituency. Miss Smith hopes to sail in September.

The Sunday after the conference closed Miss Carolyn Welles, designated to Sholapur, India, was commissioned in the Asylum Hill Church, at Hartford, Conn., Dr. C. H. Patton setting her apart for this service. Miss Welles is the first Jubilee missionary of the Hartford Branch. Miss Alice Huggins, soon to go to North China to help in the Tungchou work, has been assigned to the Worcester County Branch and was able to attend the semi-annual meeting of that Branch at Princeton, May 25, on her way to her home in Kansas.

Miss Ida C. Foss who was a missionary of the Woman's Board of Missions from 1890 to 1903 in Ponape, Caroline Islands, passed into the Eternal Life at West Roxbury, May 25. Miss Called to Higher Service. Foss had been in failing health for several years and failing eyesight had deprived her of much of the joy of active service, but through all her trials she kept a sweet and undimmed faith. She was a sister of Mrs. Frank E. Rand, who with her husband was also a missionary in Micronesia during a part of the time Miss Foss spent there. The funeral service was held at the home of another sister, Mrs. L. T. Potter of Marblehead, Mass.

Rev. James L. Fowle, who has long been an invalid, was released from earthly limitations May 15 at the Cottage Hospital, Newton. Mr. and Mrs. Fowle were missionaries for over thirty years in Talas, Turkey, and their service there is held in loving remembrance by many. Mr. Fowle was devoted to the people and unsparing of himself in the hard work of touring, in which he spent much of his time. A fuller account of this useful and honored life will be found in the *Missionary Herald* for July.

A cablegram from Mr. Peet received just as we go to press announces the death of Mrs. H. H. Riggs at Harpoot, April 27. Mrs.

Riggs was the daughter of Dr. and Mrs. H. N. Barnum and before her marriage in 1907 taught in the Girls' Department of Euphrates College in addition to extended evangelistic and relief work. Her beauty of character and devotion to the Master's service endeared her to all who knew her, and many are remembering the stricken husband in this new sorrow which follows so closely upon the death of their little daughter Annie less than two years ago. The stations of Brousa, Trebizond and Harpoot are supposed now to be without missionary residents.

A cable received from Treasurer Peet, May 21, from Berne, Switzerland, states that it seemed advisable for him to leave Constantinople,

The Last Word but that a competent committee is carrying on relief
from Turkey. work and the distribution of funds. One hundred

thousand dollars a month imperatively needed. Letters from Mrs. Marden and Miss Loughridge from Switzerland tell of their safe and comfortable journey under escort of the American consul-general. Others in the party were planning to sail for America June 2 but at the date of this writing it is impossible to give definite details as to what final arrangements may be. Miss Annie Allen and her father are in Constantinople, also Miss Jones and Miss Barker.

Rev. and Mrs. Porter of Prague, Austria, and their daughter Margaret arrived in New York, after a wearisome voyage, May 21, and are making their headquarters with Mrs. Porter's family in Manchester, Conn.

Personal
Notes.

In Monastir, Miss Matthews, alone of our missionary circle, is left. Not many weeks ago while calling on the sister of Sir John French, a shell killed her companion by her side. The terrifying conditions in that city of siege seem to take away nothing from Miss Matthews' dauntless courage and determination to stay with her wards,—the orphan girls who have no refuge save with the missionary.

Several of our young missionary fathers and mothers are receiving congratulations. In Tokyo, Japan, Rev. and Mrs. Frank Cary have a daughter, Ellen Emerson; in Tungchou, China, Rev. and Mrs. Murray S. Frame have welcomed a little Rosamond, twin babies have come to Rev. and Mrs. Paul Corbin of Taikuhsien, and Mr.

and Mrs. Jesse Wolfe of the same station have a new daughter, Lucile, born soon after the death of their little son Walter.

We note the marriage of Rev. Charles L. Storrs of Shaowu, China, and Miss Mary M. Goodwin of Philadelphia, Pa., on April 9.

A letter from Mrs. Ethel House Bliss, formerly at Sofia, gives information about two brilliant young Bulgarian women who are studying at Columbia University. Both are products of our American Mission School and we have reason to be proud of the record they are making. Mrs. Bliss writes: "Miss Tzvetanora is one of Miss Clark's graduates and was the only teacher left when I went out. I wrote you about her in the fall. She has completed her first year of study, and hopes to get her degree next year. She has done wonderfully good work. Miss Patty Hill, head of the kindergarten department, told my sister she was probably the most brilliant foreign student they had ever had at Teachers' College. She is very well liked and I think has grown in many other ways this year. It seems to me that it would be a wonderful thing for Miss Clarke to come home for furlough in 1918 and by that time Serba Tzvetanora could be ready to go and help out there."

The other Bulgarian girl, Miss Olga Terzieff, is a daughter of the Bulgarian pastor in Samokov. She is taking her master's degree from Columbia this year and hopes sometime to teach in the Samokov school. An American friend says, "She is a wonderfully sweet and thoughtful girl, quite unspoiled." Neither Miss Tzvetanora nor Miss Terzieff have had any news from their homes all winter except such meager word as came through the American Board.

Miss Julia A. E. Gulick, long supported by the Woman's Board of Missions in Japan, has for several years been at work among the Japanese in Honolulu. Here during the past year she has had one of her great desires realized in the securing of better quarters for the Home for Japanese Children,—an institution about fifteen years old, where mothers and children, or orphaned children, are cared for. Through the kindness of friends in Honolulu, notably Mr. and Mrs. Westervelt, a fine location with a suitable house was bought and during the year about forty little peo-

A Dream
Come True.

ple have been given Christian training. Quite a sum was contributed by Japanese friends toward this property, and the upkeep is assured by gifts from Japanese and American donors. Miss Gulick sends her greetings to her old friends of the Woman's Board and asks their congratulations on this substantial fulfillment of a project which has been her "dream for years."

In a recently published leaflet of the Woman's Board of the Reformed Church in America we find the following touching account of the last days on earth of Miss Mabel Chase, our **Miss Chase** missionary to Madura. She died some months ago at **of Madura.** the Mary Lott Lyles hospital at Madanapalle, South India, where she had gone for the surgical operation which it was deemed wise to perform. We quote from the leaflet, "One side of this hospital is devoted to the use of the European patients. There are two larger rooms on this side with bathrooms and verandas adjoining. The past month we had three European patients, one of whom was obliged to move into one of the wards downstairs which had been fixed up for her. This young woman was an American missionary who had been out for less than a year and who was so young and eager to be at work for the women of India. It was soon discovered that her condition was most serious and the doctors decided upon an operation as a last resort. She readily consented, so eager was she to be well and to remain at the work she loved. The operation was performed and she lingered for ten days, a patient, gentle sufferer. At first all seemed well and on the morning of the sixth day we breathed easier feeling that the worst was over, but alas for human hopes and expectations. On that very day she was taken worse and failed steadily, but she was still hopeful and ever appreciative of all that was done for her. One day she remarked, 'Some one is praying for me to-day. I can feel it. I am so weak, but have strength in that weakness. Wonderful, isn't it?' On the evening of the tenth day she fell into slumber and slipped away without a struggle, so quietly that it was almost imperceptible. . . . A service held in the little room in which she died was attended by seven missionaries and the nurses. A friend and co-worker of the

young lady read a short sketch of her life and we sang 'O Love that will not let me go,' and with a short prayer the service ended and the coffin covered with flowers was carried to the cemetery, followed by the nurses, the missionaries and some members of the Christian community. As we left her there the setting sun was making most gorgeous hues throughout the sky, reflected in the tanks below and as we gazed in admiration and awe it seemed like God's smile of approval upon a life well lived, taking from our hearts the pain and sadness and granting peace and comfort."

Many who heard Mrs. Frank J. Woodward of the Micronesian Mission speak while she and her husband were on their recent furlough will be deeply touched by the following extract from a letter written by Mrs. Woodward from Sydney. As the American

A Change
of Field.

Board has transferred its work in the Gilbert Islands to the London Missionary Society, these young missionaries *en route* to Abaian received a cable changing their destination and asking them to report for duty in the Philippines. Mrs. Woodward's letter follows:—

"The cable message from Boston two weeks ago changed all our plans for the year and turned our faces from the islands of Micronesia to another island field. We had so planned for the year with the Gilbert people that the change came as a shock and we have been heavy-hearted, knowing of the sorrow of our native Christians, for we received many letters full of happy anticipation in the mail two weeks ago.

"Three of our schoolboys had worked their way down on the steamer Mawatta to see Sydney and especially to bring us the news from the Islands. They were heartbroken over the new appointment, but we talked much with them and I believe they will carry a message of hope to their people.

"Last Sunday, eleven Gilbert boys met with us for a service of prayer. Only three were Christians and as sailors on the steamer they are exposed to awful temptation while in port. We sang and prayed and then we gave our last message to the Gilbert people, speaking from full hearts, for they were so typical of the audiences fre-

quently met with in the Gilbert Islands. A number expressed their desire to change their mode of living. It was hard to say good-by Tuesday, realizing that we should never see them again. We were all in tears and I knew then that no parting from the dear home people had caused such pain, for their need of help makes these native people take a different hold of our hearts—the clinging hold of children. We are most grateful for the past years of joy in service and we turn with eager hearts to the new field.”

A series of six outline programs on the study of Africa has been prepared by Mrs. H. H. Powers of Newton, and will be ready for use about July 9. These programs contain many suggestions for leaders and an admirable bibliography. They are based on the two text-books, *An African Trail* and *The Lure of Africa* and will be sold for ten cents each. Later in the summer we hope to have two new leaflets dealing especially with the work of the Woman's Boards in the Africa Missions.

During the last ten months 130 organizations of girls have joined the Order of Jubilee Societies, or the O. J. S. as it is called, and have been using the O. J. S. Program Letters month by month. The meetings of many of these groups will be discontinued during the summer, but interest in the Order will be maintained by means of a reading contest which was started June 1 and will terminate on September 30. Lists of approved books and rules for the contest have been circulated among the 2,500 members of the Order. Free membership in Aloha Camp in July, 1918, will be given the girl awarded the first prize in the individual competition. Lesser prizes are offered for those next in line. The society which wins the largest number of points will be given as its prize the privilege of sending two delegates to the Jubilee Meetings in Boston next November at the expense of friends of the Order. The society winning the second prize may send one such delegate. It is hoped that the contest will lead to the reading of many missionary books and a continued interest in the O. J. S.

Programs for
Next Year.

A Reading
Contest.

A number of prominent Congregationalists have been given a place on the program of the Northfield Summer School for Women's

Congregationalists Foreign Missionary Societies, July 10-18, and the registration for Aloha Camp is large. Camp Well Represented.

Councilors this year are Miss Adelaide Fairbank, fresh from India, and Miss Rachel Snow, just home from a year in China.

At the Congregational Rally Mrs. F. H. Warner, a member of the deputation to Ceylon is a speaker. Dr Raymond Calkins preaches the sermon Sunday morning; Secretary Patton talks on Africa one evening. It is not too late to apply for accommodations. Adults should write to A. G. Moody, East Northfield, and camp girls to Miss Elizabeth F. Pullen, Norwich, Conn.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 1-31, 1917

	For Regular Work			For Buildings	For Work of 1917	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1916	\$12,690.61	\$1,135.46	\$13,826.07	\$6,381.15	—	\$243.00	\$2,050.00	\$22,500.22
1917	21,090.49	858.01	21,948.50	9,065.54	\$7.00	444.64	500.00	31,965.68
Gain	\$8,399.88		\$8,122.43	\$2,684.39	\$7.00	\$201.64		\$9,465.46
Loss		\$277.45					\$1,550.00	

OCTOBER 18, 1916 TO MAY 31, 1917

1916	\$72,847.78	\$4,120.90	\$76,968.68	\$35,377.27	—	\$1,422.32	\$15,928.60	\$129,696.87
1917	77,806.65	3,866.87	81,673.52	45,945.20	\$4,305.31	1,280.65	11,754.18	144,958.86
Gain	\$4,958.87		\$4,704.84	\$10,567.93	\$4,305.31			\$15,261.99
Loss		\$254.03				\$141.67	\$4,174.42	

The Continent with a Future

A REVIEW OF "THE LURE OF AFRICA"

PRIMARILY this book by Dr. Cornelius H. Patton, Home Secretary of the American Board, was written to form the basis of the united study of Africa as a mission field by the nearly two score boards represented in the Missionary Education Movement of the United States and Canada. It is, however, much more than a study book. It is just what its title indicates, an exposition of the appeal, the fascination, the vast possibilities of Africa. It hints at its mysteries. It explains its disabilities. It exposes the wrongs it has suffered from commercialism; and it reveals the spiritual heights to which the Africans have attained and can attain when the Christian message is given them.

By way of demonstrating his claim that Africa is second to no continent in features which interest the traveler and student and that as regards missionary affairs it is unique, Dr. Patton begins with five typical sketches. One is of Cairo, "city of the Arabian nights," with its population of 650,000 and its unending pageants of Oriental life; then he turns to Mombasa, far down the East Coast on an island at the mouth of a river, only a degree or two south of the equator. The place is known to have changed hands thirteen times; black men from all the tribes of coast and upland greet the traveler as he lands. The railroad for Uganda starts from Mombasa, and in Mombasa camels are used like ponies to draw carts about the streets!

As an example of the white man's work in Africa, Dr. Patton describes that wonderful piece of engineering, the railroad bridge at Victoria Falls. Then he turns to the contrast between pagan and Christian African and gives a vivid picture of an African war dance—"horribly heathenish, but mighty interesting"—and follows this with an inspiring story of how the great Zulu choir sang great anthems of the church, like Stainer's "Who are These," Grieg's "The Ransomed Hosts," and others, till the audience which filled the Durban City Hall at the celebration of the seventy-fifth anniversary of the founding of the American Board's Zulu mission could not be restrained in its applause.

Two chapters are devoted to North Africa—the stronghold of Mo-

hammedanism; and a suggestive map shows the zones of Mohammedan consolidation and advance as well as the region of Christian consolidation in the south and the zone of Christian advance in the lake region and the Congo basin.

In considering Africa's debit and credit account with civilization, Dr. Patton cites many facts which prove that civilization, as represented by European commercial enterprise, has brought more evil than good to the African. He believes the situation is not without hope, however, and that business houses will join the missionaries in securing reforms—quoting the Cadburys and other London importers who refused to buy cocoa produced by slave labor and forced the abolition of slavery in certain sections of Portuguese territory.

Central Africa, the "Heart of Paganism," with its 40,000,000 natives, is the theme of a chapter which makes one feel that he must study world history, read every book of African travel he can find, absorb missionary biographies—in some way and in all ways prepare himself to understand and to help in the "tumult of development" that is bringing in the Kingdom, in Angola, in Uganda, and in the Cameroun country. A full bibliography, printed at the end of the book, shows where such familiarity with Africa's past and the forces that have made its present may be secured. Its future problems and the way their solutions are being worked out is carefully and convincingly set forth in the book's concluding chapter, "Africa, the Laboratory."

Leaders of mission study classes, travel clubs and young people's societies will find a wealth of material in *The Lure of Africa*. Indeed we wish that program makers for women's clubs might have their attention called to Africa as a timely subject for study next year. With *The Lure of Africa*, with Jean Mackenzie's intensive study of the souls of black folks in *An African Trail*, and with the various new biographies of African missionaries, any club may prepare itself to have an intelligent opinion on the question of Africa as it will come up in the Peace Conference at the end of the Great War.

FLORENCE S. FULLER.

The Story of Youngest

By Caroline E. Frost, Adams, South Africa

THIS is not a thrilling tale, but the story of an ordinary Zulu girl, who, though in many respect like others of her tribe, is yet living her own life with its individual experience made up of memories of yesterday, the work of to-day, and longings for and possibly fears for to-morrow.

Some years ago there lived not 200 miles from Durban a man with his numerous family of wives and children. (He would have had more wives and doubtless more daughters had he possessed more cattle.) Upon his death his eldest son inherited his property which included his cattle and daughters, knowing, moreover, that if all went well he could claim ten head of cattle for every sister married off.

The wife latest acquired had heard the church bell ring and from time to time had been to hear what the missionary or the native pastor had to say about the way of Life. More and more dissatisfied did she become with the heathen way of living—the endless bickerings of a polygamous household, the dark, windowless hut, the brown unwashed blanket redolent of grease, clay and age, and the vile-ness unspeakable of the “people outside.” A great longing stirred the mother heart to provide for her bright-eyed little girls something better than she had known, so she set about sending them regularly to Sunday school where they could associate with the other



sunny-faced little folk who came each Lord's Day with clean dresses and well-brushed hair to learn their verses and sing their hymns and on special occasions to present for the benefit of an admiring audience of parents and friends recitations and songs of the Kingdom.

Like all Zulu mothers she had given them Zulu names, but unlike most girls they never aspired to English names as well. They have always been Troubled and Youngest. In due time she sent them to day school, making enough to keep them in a humble way by cultivating a small garden during the rainy season and in the dry season fashioning clay pots which she ornamented prettily and sold. The girls helped and in addition wove baskets and mats of grass and reeds. In school they learned first to read and write in the native language and afterward delved into the mysteries of English. Besides this, the girls sewed while the boys did gardening, which according to ancient custom is a woman's work.

Thus passed a few years, and now the mother's ambition was supplemented by that of the daughters, who, not satisfied with what the station school could give, looked longingly toward boarding school, of which they had heard glowing accounts from their friends. So



An African Trail

one summer day she saw her all disappear down the long white road, off in pursuit of something called education, leaving her with a lonely feeling in her heart. The merry girls were soon joined by others, and again others till by the time they reached Phoenix quite a crowd had gathered. Here Youngest left the train for Inanda seven miles distant. Noisy laughter and a babel of chatter accompanied the good-bys which were flung back and forth between the girls on the platform and those on the train, among whom was Troubled bound for Umzumbe. As the train puffed out of the station Youngest together with her companions put their "pillows" on their heads and started up the road.

But we will leave them for a little and follow Troubled in her journey southward. An hour's ride brings her to Durban, the wonderful town with its docks and ships from every quarter of the globe, its beach, its streets lined with shops whose windows display such eye-openers in the way of hats, gowns and dishes. As our girls have none too much time to spare they soon turn off the main thoroughfares into streets where most of the business is done by Indians, Arabs and natives. Here they make their purchases, mostly of the Arab, who if one buys enough will give a "bonsela" of a few pins. Some are sure to buy shoes, for, although one does not need them for comfort or ease in walking, they do add immensely to one's self-respect of a Sunday or at a school entertainment even if they be too tight or the heels too high. Hats? Yes, maybe; however, since they are taboo in term time and one can wear a hat only when traveling, it is better to save one's money and make one's own head-gear. A yard of cloth wound about turban fashion will do duty when a person really needs protection against the heat of the sun or the dust. Besides, how can you carry a load on your head if it is covered with a hat? In such a case the hat must surmount the burden. Possibly the girls go to the native eating-house to buy bread. If not there, certainly they will go somewhere to get a loaf or two to accompany the chicken mother always provides for the departing sons and daughters that they may "remember home."

From Durban the South Coast Railway follows the shore line for a hundred miles. If any of these girls have never been to the sea, they have a chance to watch the waves come rushing in and pounding

restlessly against the rocks. They may see a fishing boat or an incoming mail steamer. In five hours they cover the sixty-seven miles to the Umzumbe Railway Station, which stands a mile beyond the river of the same name and twelve miles this side of the Mission Station.

If Rife is at the Umtwalume Station, all the heavy "pillows" and "boxes" are dropped off for him to carry the rest of the way by wagon and oxen, otherwise they "tote" them themselves up hill and down to Umzumbe Home. The postman makes this in three hours, because he is under contract, whereas the girls—I hesitate to say how long it can take a girl to get to a place where she must put aside her wild free life for a season to devote herself to the business of becoming enlightened. Those days are mostly past when girls fled from their homes for refuge with the missionary, for even the heathen are coming to see that their girls are not altogether spoiled by learning to read.

Just after dark—such is schoolgirl etiquette—almost the entire bunch, which now includes not only our friend Troubled and her train companions, but those who have come all the way on foot from places inland to which the train whistle has never penetrated, assemble at the door of the Principal's office. She greets them with smiles and kind words, takes down their names and addresses, making them feel that they are welcome, one and all. Tired? Oh yes, they are all tired, but there are so many things to say and so much bread and chicken to eat before one can think of going to bed that the retiring bell is late.

In the morning they have a chance to take a good look around. A large, plain, cement-covered brick building (getting rather dilapidated) serves for dormitory, dining room and sewing room, the food being cooked in a small building outside. A few steps below this comes the schoolhouse with its assembly room and two smaller classrooms; at the side stands a somewhat smaller edifice containing four classrooms which have since been reduced to three. On the other side of the main building is the Bridgman House, which is used by the teachers, and close to that the church. There is also a small cottage used at various times as a sleeping apartment, a laundry, a cooking school. But the view! "As the hills are round about—

Umzumbe—so the Lord is round about His people” might almost be called Umzumbe’s motto, for not only are the hills on every side, but the Lord has preserved His people located here through many and sore trials for lo, these many years. At the back of the buildings an almost perpendicular precipice, thickly covered with bush, descends 360 feet to the river which you may see winding its way from among the hills at the west. An oil engine now pumps the water to the top, but scarcely a girl has ever been to Umzumbe who has not brought up the weary winding path at least one bucket of water on her head. Troubled will never forget the flood that submerged the engine and receding left it so covered with mud and refuse that it was put out of commission for weeks, and all the water aside from the little rain-water that was conserved in tanks had to be brought up by the girls—water for drinking, for cooking, for scrubbing—as it had always been before the days of the engine. Dull work this, though they did bravely try to sing

“Down to the river we will go
To fetch a bucket of water.”

How the girls shouted and fell into each other’s arms for joy when the first drops brought up by the repaired pump thumped into the iron tanks! Now they could dash down the hill for the early morning plunge unhampered by a clanking iron pail.

The days were filled with plodding over the three R’s besides history, map drawing, translation, and learning to sing the Tonic Sol-fa, also sewing and “domestic work.” Each morning the “Boards,” a distinctive feature of Umzumbe, reported. The “Board of Public Property” proclaimed the number of sickles and hoes; the “Board of Conduct” told where there had been an undue amount of noise; the “Board of Health” announced the condition of drains; and a few other “Boards” did the rest, making known to the school the general condition of the place. Certain ceremonies are connected with this institution to make the girls feel a sense of responsibility for their school home. One evening a week comes the C. E. meeting where all help and are helped. Another evening is an entertainment, something else for which Umzumbe is famous. These take many forms, but it is all for good healthy fun which is needed for developing well-rounded characters. Nor am I forgetting the potato and mealie fields that

claim attention on certain days, the cultivation of which proves useful for absorbing a surplus of animal spirits. Into all these activities bodily, mental and spiritual, Troubled entered and came out at length having passed the 6th Standard. Even now she was not satisfied, but wanted to get training as a teacher, one of the few ways open to a Zulu girl for earning an honest living, so she turned her thoughts toward Amanzimtoti.

Now let us turn our attention to Youngest and see how she is faring at Inanda, which is a larger and better-equipped school, although the work done here is much the same. She also has been having her lessons each day, her Bible classes and her prayer-meetings. She has done less field work, because Inanda possesses excellent laundry facilities and she has taken the course even to polishing "boiled shirt" fronts and cuffs. She like others gained some of her inspiration to be industrious from Mrs. Edwards, who sets such a notable example even in her old age by her chicken raising, her first-class gardens and her nursery for young trees. But after all, since the things of the spirit are the real ones, her words of counsel and her Bible



FANNY CELÉ

Teacher at Amanzimtoti

talks are the things best worth remembering. Some of the seeds of truth sown by "Nkosikazi," Miss Phelps, Miss Hitchcock and class teachers fell on good ground, for Youngest gave her heart to Christ and began to serve Him with understanding, but it was only a beginning; she had much to learn, many ups and downs, but her feet

were started on the right road. At the end of what she expected to be her last year the Government examinations were unusually difficult, so she with companions in misery had to try again,—but after all, what is a year more or less when you have your whole life before you? At length she too, having passed her 6th Standard, turned her face toward Amanzimtoti.

Once more the mother saw her two daughters, no longer little, start off together. Amanzimtoti Institute is between Inanda and Umzumbe, twenty miles south of Durban. The girls' department with its four small cottages and wood and iron main building is by no means imposing, but green lawns, flower beds, ornamental and fruit trees help somewhat to make up for deficiencies in buildings and give it a homelike appearance. The teachers' house overlooking the rest of the enclosure aims to hold a welcome for every girl in need of comfort or advice.

The atmosphere of Amanzimtoti is distinctly different from that of the other schools either Troubled or Youngest had ever attended, being a co-educational boarding school. The boys' department is an imposing building called Jubilee Hall and a few others not quite so large at the top of a hill ten minutes' walk from Esidhlaveleni, while the recitation buildings are half way between. When young people enter the Normal Department they know that hard work is ahead, for now they are pressing on to obtain the certificate which will enable them to enter a career by which they can earn a living. There is the classroom work, the practice teaching, which in early days was carried on by means of the large station school across the river, but now in one of the buildings on the campus. An expert gardener gives instruction in garden making and tree planting, and different ladies assist in the sewing and cooking classes. Thus are the days filled. The evenings are taken up with study, Friday being reserved for the Debating Society in which the girls join with the boys in discussing matters of more or less importance. The boys had it to themselves some fifty years before ever there was a thought of girls in the school. Now the chairman is always a young man, while a young woman holds the secretaryship.

It has been the aim from the first to make the girls' department homelike, to foster a spirit of helpfulness, and to have a working to-

gether of teachers and taught, and to this end was formed the Student Committee made up of individuals chosen from each class, who meet with the teachers about once a fortnight to discuss in a friendly manner matters connected with the order of the family, as is the way in most organized homes.

The missionary spirit has not been neglected. During the time of Troubled and Youngest, Ntombikaba went to Mt. Silinda to teach the girls emerging from heathenism, and Youngest desired to follow her in the same work some day, which perhaps she would have done had not Romeo found her so charming and attractive that he changed his seat that he might gaze at her with less obvious neck twistings when she rose to recite. He had seen years of hard work—the little drudge at home caring for younger brothers and sisters, general house boy in Durban, then later than most entering school, where in a short time he attained the head of his class, which place he continued to hold without difficulty. This new interest in life made him but the keener to do well. Did she care for him? Indeed she had no time to think of such things, and besides she was too young—only eighteen. So with her head in the air and her mind some of the time on her lessons she too kept on her way. After a year of training Troubled went to teaching, but as she had not obtained the Second Year Certificate she could be only an assistant teacher. Youngest finished her course and obtained a post as head teacher in a small school near her home. So successful was she that several times she gained commendation from the Supervisor and on one occasion her name topped the list.

Romeo remained another year for further training, realizing, possibly, that he would have to be extra smart to win Youngest, which he had set his heart on doing. School ended, he secured a position as head teacher of one of the larger schools and later on a larger one still, enrolling 260 children. And he saved his money—indeed he did—to get enough to buy cattle with which to soften the heart of the elder brother, guardian of The Best Girl Ever. By this time Youngest was older and had begun to care—yes, very much. Little by little agreement was reached with the brother, who being a “believer” would, of course, not take “lobola” (cattle for a wife), but a present by way of consolation for losing a dear sister. This is an ancient cus-

tom, and it is with infinite difficulty that a Zulu can be weaned from "what our fathers did." Romeo's father, also according to custom helped him with cattle till the bargain was closed and the marriage bells began to ring.

Together these young people, children of heathen fathers, have set up a Christian home, each having steadily maintained a record for good character throughout their years of training. We look to them to do their share in enlarging the borders of the Kingdom of Heaven.

Some of the King's Messengers in Ceylon

By Mrs. W. E. Hitchcock

WHAT good does it do to support Bible women in Ceylon? Come one afternoon with the Bible women at Udupiddi and see.

Laura Anderson, a woman of much experience, and Margaret Henry, who has been in the work for a year and a half, came to the mission house at four o'clock in the afternoon and I went with them first to the house of a young woman who studied in the Boarding School a short time. She always welcomes us to her house and as we had heard that she had a little baby, when we reached her house the first thing to do was to ask to see her little son, who happened to be fast asleep in his little swinging cot. The young mother, who seemed such a girl, was busy getting her husband's food ready and said it would not take long. So while we waited we talked with her mother and read in the Bible with her. Then the baby woke and while the little mother held him and showed how proud she was of her darling, we talked with her about the new birth and our need of becoming as little children to enter God's kingdom of holiness and love.

There were signs all about that they trusted in charms and even the little baby had an armlet on his tiny wrist to drive away evil, and so I put in a word about trusting in God alone and not in charms. They all showed their friendliness, and Laura prayed for them all while they listened quietly. Surely their hearts must have been brought nearer the true God by her simple earnest petitions.

We went to the house of mourning and found a little girl with a sad face, whose aunt was trying to comfort her for the loss of her mother. She hid her shy little face on her aunt's breast and would hardly notice the bright card I offered her. There were several women and children in the household and they all gathered about and sat on the floor and we sang the Twenty-third Psalm as a Tamil lyric and then told them of God's loving care over us as a shepherd over his sheep. Laura prayed for them, especially for the little motherless one, and then we asked what the children were studying. The oldest little girl said she was coming to the Boarding School soon.

It was near sundown when we left, but we must stop at another house and see the poor old grandmother of one of my girls. When I sat down on the mat on the ground outside the wretched, dirty, mud hut, and the old granny came and sat near me, I told her I had just had a letter from Sellam, her granddaughter, and she cried and seemed so anxious about her dead daughter's child. I have sent her to a mission industrial school thirteen miles away. She certainly is better off there than she would be with this heathen grandmother and aunt. We talked with them awhile about Sellam and then gave them some Bible truths and Margaret prayed.



Mrs. Hitchcock and New Pupils

As we walked home in the dusk I felt that God had led us that afternoon and that his blessing would rest upon our work even though we could count no definite numbers as brought into the kingdom. And all through the year, unless sickness or family cares prevent, the Bible women go about, usually within a mile of their home, but sometimes take longer walks or go in a cart to more distant villages.

Laura went with me to Madura in July to attend the opening of Miss Swift's new Bible school outside the city. She was greatly impressed with the work there and is ready to encourage any younger woman who is able to go and study there.

In September Julia Edward, the Bible woman at Atchuvely, went with me to Kudattanai and Nagercoil. Although it was very hot going over the burning sand at Kudattanai we were able to go to many houses and hold little meetings there, and the Bible woman of the place, Chinnarchy Kathiramer, helped us, and we held a moon-light meeting out on the sands at the village near the sea, where the fishers are very friendly.

At Nagercoil, fourteen miles from Udupiddi, we were so pleased with the bright spot the catechist has made in the wilderness of sand and palmyras!



Girls Going to Uduvil

Through the Eyes of a New Missionary in India

By Carolyn D. Smiley

FOUR months in India and I have neither been chased by a wild animal nor been bitten by a reptile, both of which I was warned about by some knowing friends. India is wonderful! What does it look like? Take a five-minute walk up the hill with me and I will show you a good deal of it. Look at that view! A wide-spreading, brown-colored valley, trees here and there, a narrow river or two, scattered mud-hut villages so akin to the color of the earth you have to look twice. "All lying unchallenged by the noisy world remote, unnoticed, half-forgotten." On the outskirts of the valley tower the mountains, some pointed, others with flat tops—all standing guard and all clothed in brown dresses with little green trees clinging to their skirts. You cannot gaze enough. You ought to be up there when the sun is setting; then you would see pageants to open your eyes.

The people! I had no idea there were so many anywhere except perhaps in China. The railroad stations and the bazaar are the two places I would recommend for sightseeing. At first I really felt bewildered, lost and much relieved to have a pale face with me to lead the way. Dark skins everywhere—walking, sitting and slumbering under your feet. And all about us is much baggage—tin trunks, hold-alls, parrot cages, brass vessels, bags, food and baskets. There is a woman belonging to the merchant class. She is wearing a yellow lugadi, a long, wide piece of cloth with a border, draped around her to form a skirt, then brought up under the right arm, over the left shoulder and making its grand finale over her head. She has it drawn down over her face so that only when she peeks out can you see her features. You know that song, "She has rings on her fingers and bells on her toes"? It is true in India. See that group of women sitting on the platform? While the train waits they are improving the shining moments by eating their lunch—rice, unleavened bread and sweetmeats. Never mind if they do use old pieces of newspaper for plates, and the stone platform for a table—the microbe theory does not bother them.

Before I came to India I declared I would never ride in a third-class compartment car, but I do, we all do. When the train pulls in I rush madly along the platform until I see "Third Class European and Anglo-Indian." My coolie follows suit and fills up half the space with my baggage. What does it matter if there are only two long wooden benches facing each other, and dirty, dusty wall stares you in the face? You spread open your rug and then read or sleep. Your journey is apt to be long, for at the stations the conductors enjoy a chat over a cup of tea. But when you have reached your destination you realize that you have saved five or six rupees (\$3.00) by riding in a rather unstylish but missionary pocketbook coach.

Now I spoke of the bazaar as being the other spot to see life. Take a trip with me on my wheel. I have no bell, so have to shout "Bazu!" (to one side). Don't run into that human haystack walking so gracefully down the road or into those women carrying too heavy burdens on their heads. You will have to dismount, for it is impossible to steer your way through those buffalo with horns reaching almost to their tails. Such homely creatures! The buffalo have company—a flock of goats of all sizes and colors. They furnish the noise for the party. Who is that pathetic little creature in red? She is a widow—I cannot tell how old. Dressed in a worn, faded red *lugadi*, deprived of ornaments, head shaved, she wanders along with such a hopeless strained face one's heart aches. That is a part of Hinduism! The more you study conditions here, the more you realize the fight that must be made for Indian women. Christ *versus* Hinduism! If only people at home knew what Hinduism really is, the effect it has on its adherents, workers and money would just pour out here. Here we are at the shops!—open rooms, some containing glass cupboards filled with cloth; others with brass vessels; a lamp shop here, a *shimpi* (tailor) establishment there, and candy shops mixed in. The proprietors sit lazily around on the floor and are none too eager to hurry up and show you their wares.

You hear music or rather weird noises! A wedding procession! It has stopped in front of a shrine so that those about to be mated can do homage to an ugly red-painted idol. We will have time to follow another procession and then come back. Get right into the crowd. There is the elephant leading; he loves it. (I had a ride on

one not long ago and quite enjoyed the sensation.) Next prance two beautiful white horses. Then behold the youthful bridegroom, much ornamented, but bored to death. He is riding, and is hemmed in on all sides; first by coolies holding fans over him, then by a circle of enthusiastic admirers, and last by many gaping onlookers, we being of the latter. What is our other party doing? It has reached the house elaborately decorated for the event. The poor father is probably in debt now thousands of rupees. One end of the structure being open, let us peek in. They are very nice to us and we must sit down a few minutes in chairs brought for us. Immediately all eyes our way, but you get used to that. Such a sight! Men in their Sunday best sitting on the floor, while at the end of the room stands the boy bridegroom facing a sheet which separates him from his bride. Priests are chanting, and now and then the guests throw rice over the sheet. Why, I know not. We cannot linger here long. On going, men bow to us and thank us for "ornamenting the occasion."

Lately a big Hindu festival was held in honor of Rama Das, an æsthetic. We drove seven miles in a tonga, then, after climbing a steep mountain, found ourselves entering an old fort. Thousands and thousands of Indians of every variety were going and coming. Mrs. Lee and I gave out Christian literature. I gave some to sore-covered lepers begging beside the path, and to awful chalk-besmeared, bead-bedecked holy men clamoring for alms. After watching Hindu dancing we wandered into the temple courtyard in the hope of seeing the tomb. While there, a well-fed Brahman rushed up to us and said in a voice ready for a fight, "What are you doing here?" At once a mob gathered in great excitement. When I am surrounded like that, I feel smothered, and want to run away. Mrs. Lee calmed the man and soon he was willing to show us anything but the tomb. We had Indian refreshments (very sweet piecrust things filled with cocoanut and spices) at the Swami's house.

We are so favored here in Satara by having Mr. Tilak, the poet, living near by. His face is wonderful. He has endured awful persecution. Now he has a tremendous influence for Christianity among the Brahmans. At present he is writing the life of Christ in poetry. Mrs. Tilak gives us an hour's conversation in Marathi every day. I can hardly wait until October when I shall truly begin work at the girls' school in Ahmednagar.

Board of the Pacific

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Mr. and Mrs. Jeffery, returning to Aruppukottai, plan to sail from Seattle, July 16. She says: "Miss Quickenden is carrying heavy burdens while we are away. The school is going on with its work, all the teachers doing their best. Miss Quickenden was so pleased to receive the box from Northern California, so the prize-giving could go on as usual this year. One cannot feel sure of any plans these days."

Back
to India.

The Chinese Choral Festival at Foochow was as wonderful as ever this year. Two thousand gathered in the church Saturday before Easter to hear it. The excellent pipe-organ was played by Rev. Pakenham-Walsh, and George M. Newell was the precentor. The great congregation sang many of our loved Easter hymns, among them "Christ the Lord is risen to-day" and "He is risen, He is risen." A special choir sang in English, "Praise God in His Holiness" by Tours, "God so loved the world" and "What are these," both by Stainer. The playing and also the singing by the Blind Boys' Band was marvelous; and it was a thrilling moment never to be forgotten when the immense audience sang the familiar Doxology in closing.

Easter at
Foochow.

The work of Armenian Relief is carried on by the W. B. M. P. through a committee appointed for this purpose. Realizing that there are many women who have little money at their disposal to give, but whose hearts are touched by the need in Turkey, plans have been made whereby quantities of material are made up into clothing according to patterns furnished by missionaries conversant with conditions among the Armenians. Interest is aroused by special talks dealing with the necessity of "preparedness" in this matter of relief, that supplies may be on hand when the way is opened to send goods. It is cheering to note the enthusiasm with which this work is taken up. In the Southern California district Miss Nina Rice of Sivas, home on enforced furlough, is to take up the work for this cause to which Dr.

Armenian
Relief Work.

Tracy of Marsovan gave the last days of his wonderful life of heroic service.

An Armenian church in Los Angeles has chosen the name, Gethsemane Church. When it was remarked upon as an unusual name, the answer came, "But we are in our Gethsemane."

"The Federate School of Missions will be held as usual at beautiful Mount Hermon in the California Santa Cruz mountains, July 16 to

At Mount
Hermon.

21. We are looking forward to delightful sessions. Our excellent teacher, Mrs. Hallie Linn Hill of New York City, will teach both of the new study books each morning, after

the opening Bible session. The Foreign Mission text-book used at Mount Hermon will be *An African Trail*, by Jean Kenyon Mackenzie, missionary in the Kamerun country, West Africa. Readers of the *Atlantic Monthly* have appreciated Miss Mackenzie's articles. The Central Committee says of *An African Trail*: 'It is the story of the Bulu's approach to God. There is no book like it, and we prophesy that it will mark a new era in the study of missions.'

"The Home Missions text-book used at Mount Hermon will be *Missionary Milestones*, a 'study of the Reformation in its influence on Civil and Religious Liberty and Home Mission Activities in America,' by Margaret Seebach.

"Besides these two classes, we expect to have a Normal Class, as last year, and a special course for children, taking up the two Junior books, *African Adventurers*, by Jean Mackenzie, being vivid stories of the African jungle, and *Bearers of the Torch*, by Katherine R. Crowell."

Mrs. H. H. Kelsey and Mrs. J. K. Browne have been shaping this work for the Pacific Coast, and all our Branches have now appointed their secretaries. The following is from Mrs. Browne's

Thank
Offerings.

beautiful letter to the auxiliaries of the Northern Branch:—

... "I believe it is a new thing on the Pacific Coast, but it has been tried for several years by the Eastern Boards, and even those auxiliaries which have no boxes have an annual thank-offering meeting to which such offerings are brought. These offerings are *outside* of the regular contributions and express the special gratitude of the givers for one thing and another, often known only to their own hearts.

"How can we who enjoy the privileges of the Gospel, the blessing of home and the love of dear ones, fail to show our gratitude to our Father in every possible way? It is true that this is an unusually hard year for us. Yet if we are willing to 'count up our mercies,' we will find that we have much to be thankful for. Some one has suggested that the little box be kept in the dining room and that after meals a penny or more be dropped into it as a thank offering that we are not hungry as so many thousands are.

"Owing to war conditions it seems best to devote the thank-offering money this year to relief work made necessary by the war. And as the money is to be divided equally between the Home and Foreign work, the Union has voted that its share shall be used among our homeland workers as needs caused by the war arise. In Turkey and North China where our missionaries are, something must be added to their salaries to enable them to live, for money does not have the same purchasing power there now that it used to have, any more than it has here. Then think of the conditions in Turkey,—but I must not say more.

"We wish to gather in these offerings in November, so during these summer months won't you see how many things you can thank God for in this way? And drop the coin with a prayer that God's blessing will go with it."

Life and Light for Women

If there is any question about the need of life and light over in China, just make some out-calls with Dr. Tallmon Sargent at Lint-sing:—

"Just before Christmas, Mrs. Li, our Bible woman, came with the story of a poor neighbor, a widow, whose only daughter had been ill for weeks with a fever. The family had already spent all they could borrow for native doctors and medicine. They had now given the girl up to die. Would I go to see her? The mother was waiting outside for my answer.

"I went out to the mother and found her a red-eyed, weary little woman, who fell on her knees before me and begged that I save her daughter's life. As I raised her up I assured her that her child should have the best treatment we could give. With the Bible woman I went to the patient's house.

"All about the gate of the yard, and along the walk leading to the door of their low smoky room, black beans were scattered, designed to confuse the evil spirits who might come to molest the soul of the sick girl, when it should leave the body. The brother of the invalid met us, bumping his head to the ground and begging us to save his sister's life; the neighbors crowded around and followed us into the room. We could see but little, for light came only through a small paper-covered window; but opposite the door we could make out a large bunch of gold and silver paper money, ready to burn as soon as she should die, to provide means for the soul on its journey to the far spirit world. Even the comfort of lying down was denied, as they said she would die unless they propped up the poor weak body into a sitting posture. Examination revealed that the patient was already dressed in her graveclothes, and that they were tied, not buttoned, because the Chinese believe that should buttons be buried with the dead, the family could never hope for sons to perpetuate the family name.

"The girl, while very ill, was not at death's door. I assured them that we had good reason to hope for her recovery, and we would ask the Heavenly Father, who alone governs life and death, and who loves us all, to give her back to her brother and mother. But they must do their part. She must have food, and here was medicine. We came away leaving hope and gratitude where despair had been.

" 'How does it happen,' I asked Mrs. Li, as we returned along the dusty street, 'that a family so poor has not married off their daughter before this. She is seventeen.' 'Because they think it unlucky,' she answered. 'The girl has been engaged for ten years, and for three years the mother has been urging marriage; but every time the young man's parents wish to set the date and go to the soothsayers, they get an unfavorable reply. One year they were warned that the father would die, and the next the mother, and so it has gone.'

"Busy days came and went. The Bible woman told of the steady gain in strength and of the gratitude of the family, and how they and the neighbors praised the religion that had brought this healing to one given up to die. After Chinese New Year I went to see my patient; but my heart was heavy as I returned their cheery greet-

ing, for there were all the signs of idol and ancestral worship. Again I realized how strong are the bonds of superstition, ignorance and heathenism, and that intelligent acceptance of Christ must be a matter of education of both mind and heart. Standing in the compound in front of the gorgeous red and green paper god, surrounded by the neighbors who had crowded around, I offered a simple prayer of thanksgiving for the girl's recovery, and asked that their hearts might be open to receive the Gospel. Will you not pray for them too?"

Miss Madeline Waterhouse, who has been spending the year at Tottori, Japan, writes:—

For many reasons I am sorry to leave Tottori, for it has been a blessing to associate with such wonderful people as Mr. and Mrs. Bennett and their dear children, and with Miss Coe. The work is intensely interesting, and the need is great.

The little Sunday school at Uradome, in which my teacher and I have been helping, has increased in numbers since we first went there, new children coming almost every Sunday. Seven new little ones were enrolled in my teacher's class last week! There are more than a hundred children present altogether each week. Miss Coe and I pay this little teacher of ours only for teaching us, as we are not able to do more, but she has been most generous and faithful in contributing her services for this outside work, and has done exceedingly well in it. It is nice to know that she is a graduate of the Doshisha and is doing so well this first year out of school. She would make a good evangelistic worker if she could have training at the Bible school.

On Easter Sunday we had promised to help in the church here at Tottori, as the Young Girls' Society was to sing. We had to hurry away before the service was quite over, however, in order to catch the train for Uradome. Since we could not reach the Uradome Sunday school in time to decorate before service, we asked the children to bring what flowers they could gather, and we carried what we could from here. You would have been surprised, as we were, to see the quantities of lovely flowers they brought. There were many camellias which grow wild on the mountain sides, plum blossoms,

and even a bunch of early violets. The children sang the new Easter song which they had just learned, with great enthusiasm, and then the pastor told them the beautiful Easter story. After the service, as had been arranged, the flowers were made into bouquets and were taken by the children to different shut-in people of whom the children were able to tell us. As we had to return to Tottori, one of the older boys went with them and explained the meaning of the day to the people who received the flowers. We are praying that the Gospel message may reach the hearts of the people in that little town through the children, and that much good may be done.

There are only a few Christians in the place, but they have been meeting regularly for a service each Sunday, and now are working to build a church. They have already raised considerable money among themselves (though they are by no means wealthy) and among their friends, and the building is to be placed on the property of one of the members.

From Mrs. Bennett of Tottori:—

There were fifteen or more ladies here at the Woman's Society sewing meeting this afternoon. We are working for a small bazaar next month, when we hope to replenish our small contingent fund. Next month, too, we have the Annual Meeting of our Woman's Union, comprising all the Christian women of the province. We are getting our speaker from Osaka, a lady of over sixty who is a powerful evangelist, inspiring people by her tale of what Jesus has done for a rich old lady, who is now trying to make up for the years of her un-Christian youth, by most loyal service.

In the first fifty days (of Mr. Kanamori's meetings) the largest harvest was at Kagoshima; for three consecutive nights, during which the congregations were 2,400 or more, the decisions made were 351, 319 and 303 respectively. Of the thousand decisions in Hyuga 126 were made by the boys and girls of the Orphanage.—*Charles M. Warren, in Mission News.*

Our Field Correspondents

Miss Grace M. Breck writes from Peking, China:—

I learned not long ago that friends in the Southeastern District of the United States have decided to adopt me as their own special missionary, and I am much interested to know of this.

I presume you know that I am a very recent arrival in China. I came here early in January of this year, so of course most of my time now is being spent in language study. It takes a lot of time and patience to study such a difficult language as the Chinese is, but I am finding it very interesting and am enjoying this time of preparation. We who are newcomers to China have great reason to be thankful that there is now established a Language School that is so well organized and directed, for the older missionaries tell us that the old way of learning the language was not nearly so interesting and that it was not possible to make as rapid progress under the old method as the classes of beginners are making nowadays. There are about eighty students attending the school, and it is very pleasant to be associated in this way with missionaries of other denominations who will be stationed in widely separated parts of North China after spending a few months at the Language School.

Two weeks ago I had an opportunity to go out to Tsinghua College for part of the day. Some of you know, of course, that this is a college for Chinese students which was established several years ago and is maintained by the Government with part of the indemnity funds which the United States returned to China after the Boxer troubles were settled. It is about four miles from Peking, and there are approximately 500 students in attendance at this college. Most of the teaching is done in English. It is really a preparatory school and all students who satisfactorily complete the course have the privilege of going to the United States for a four years' college course, with all expenses paid by the Government. There are some splendid-looking students at Tsinghua; and I am glad to have had a chance to visit that school. We rode out to the college in rickshaws, and it was a very pleasant trip. It was not too warm for comfort, but it was warm enough to seem delightfully springlike. It was good to

get out into the country again. Most of the way there were trees on each side of the road and the leaves were just beginning to come out; the grass was turning green, and the fruit trees were in blossom; the violets were out. I enjoyed that ride more than any other that I have had since I came to China. Somehow it came as a sort of surprise to me that the springtime here is just as beautiful as it is at home. It seems natural enough that this should be so, but we have such a long dry season in China that I had not realized that the springtime could be so beautiful. (Most of the rainfall in North



Springtime in North China

China comes in the summer months and I have not seen a shower since I arrived here.) I had rather anticipated that things would be brown and barren all the year round, so I am enjoying the springtime all the more because it is so much more pleasant than I had expected it would be.

In view of the fact that there is so little rain here, there is of course a great deal of dust. Once in a while we have a dust storm, and if the wind is blowing hard at those times it is not at all pleasant to be out of doors. Sometimes the whole sky is overcast with clouds of dust and occasionally we have what is called a Desert-of-Gobi dust storm. You would be much interested if you could see the device in

use here for sprinkling the streets. Two coolies go together, carrying a tub of water suspended by a long pole, either end of which rests on the shoulders of the two street sprinklers. They carry a bamboo dipper which holds about two quarts of water and every two rods or so they put their wash tub of water in the middle of the street and sling the water from their dippers. It is astonishing how well they can aim the water so as to sprinkle a large area at one stroke; and they are surprisingly careful in their aim. I have never seen them hit a cart or a rickshaw or a pedestrian, though they can calculate so near that sometimes there is scarcely a margin of twelve inches between where the water lands and where the passers-by are.

A little more than a month ago we folks of the Language School were given a half-holiday to go and visit the Legislature, or rather Parliament, as they call it here. The Hon. C. T. Wang, a graduate of Yale College, is the Vice-President of the Senate, and he made arrangements to have the Language School students received as guests. Of course we did not understand what was said, because in addition to the fact that we are still very young in our knowledge of the language, most of the speeches were made in dialects very different



Street Sprinkler at Work

from the Mandarin that is spoken here in North China. Of course there were representatives from different parts of China, and the dialect in use in Central and Southern China is very different from that used here. Some of our Language School teachers were there and they did not understand much of what was said either, so it is not surprising that we did not. I should think it would be a real problem to have a national assembly where so many different dialects are spoken. The fact that the written language is the same throughout the country helps to solve the difficulty, and the most important documents are printed and distributed to the members. It was very interesting, however, to see the assembly, even though we did not understand what was said. For the most part the members were a very intelligent, superior-looking lot of people. Not long ago Mr. Wang lectured to us at the Language School on the new Constitution of China which is now being drawn up, pointing out in what respects it is like the Constitution of the United States, and how it is different, etc., and other matters of interest in connection with the present political outlook in China.

Just before Easter we had a vacation of ten days from the Language School, and I spent it at Tehchow, in Shantung Province, about 250 miles south of Peking. The Williams and Porter Hospital is located at that station and I was specially interested in the work that is being done there. I had a more intimate view of things in that hospital than I had ever had before in any hospital anywhere. It is wonderful to think how much suffering is being relieved by the work that is done there. I went to the Thursday night prayer-meeting service which is held each week at that hospital and which is attended by the nurses, such patients as are able to come, the hospital coolies, and some friends from outside. Mr. Stanley addressed the meeting, and I did not understand much of what he said of course. (He talks exceptionally fluent Chinese, having had the good fortune to be born in China. I think, by the way, that a very desirable first qualification for a Chinese missionary is to be born here.) But though the service itself was beyond my ken, it was very interesting to see the audience. It was literally true that the sick, the blind, the halt and the lame were there. I have not been in China long enough to have gotten over being deeply impressed when I hear an

audience like that join in singing such hymns as "Lord Jesus, I long to be perfectly whole," "Moment by moment," "I left it all with Jesus," etc.

While I was in the hospital office one day during my stay in Tehchow, a mother and her little nine-year-old daughter stopped in the office for a few minutes, and the little girl was weeping in a most distressed manner. I asked Miss Sawyer afterward what had happened to make her feel so badly, and she explained that the cause of her grief was that she had watched the process of changing the dressings on her mother's wound (the nurse having allowed the girlie to stay during that time) and she felt sorry to see how badly her mother must feel. However, it was the daughter and not the mother who seemed so distressed about the matter. Nobody can persuade me that the Chinese have not human feelings just like other folks.

Many of you know already that I am looking forward to work in Paotingfu after I leave Peking. All that I hear about the great need of that field and the wonderful opportunities for service there makes me very thankful that I am to have a part in that work. It is encouraging to know of your special interest, and I shall be grateful for your continued prayers for me during these months of preparation for service later on.



At the Hospital.

Miss Daisy D. Brown writes from Foochow, China:—

Moving in China—at least in Foochow—is such a unique process. Nowhere else did I ever see any one move just the way we do it here. Did you ever watch ants moving from one place to another? If so, you must have a mental picture of the long string of ants coming from the present place of abode, each with just as big a bundle as it can carry, taking it to the new house, then hustling back as fast as they can go empty handed for another bundle and so the process continues until all are established in the new quarters. Well, had you been in an aëroplane way up above Foochow on those moving



New Training School for Christian Women

days of ours and had looked down upon Ponasang and Gek-siong-sang district, you would have seen something that looked very much like ants "moving house"; for all our chairs and tables, books, desks, kitchen utensils,—everything from parlor rugs to kitchen saucepans,—were carried by the coolies who kept up a continual passing, out through the Ponasang alleyway across the main street and up through the narrow passageway leading to Gek-siong-sang.

Those were what a friend of mine describes as "hectic" days, but at last everything was settled. The study and reception room,

the three lovely recitation rooms, the dining room were all arranged; everything was "spick and span"; every table and chair in place; and we stood there just "admirin' of 'em,"—and who had a better right? This building was the brick and mortar realization of the dream of years, and how strange that I should have had anything to do with it! That dream was first told to me years ago when I was in Hartford. The young woman who was then intending to come out to this work told us one evening of the work for the Bible women of Foochow, China, of Miss Woodhull's going home or her plan to go, of how the work must stop unless some one went out to carry it on, of the new building that was to be erected,—and this was that new building! We were proud of it and we had a right to be. It was so convenient and usable, so light and airy.

Upstairs the small bedrooms delighted the women as they came. You really should have seen the happy look on the faces of the return students as they mounted the new stone steps, hurried from place to place downstairs, eager to see everything, and then almost ran up the stairs to choose a room. Oh, it was such a joy to be able to put them two in a room instead of six, seven or even eight. And the longer we live in the building the better we like it. Everything has run more smoothly, the women seem happier, and certainly the new building has had something to do with it.

It has been the policy to turn work over to the Chinese just as fast as they were able to take it. They grow by having responsibility put upon them. This year we have two perfectly splendid teachers, graduates in the first class. They practically carry the school. They look after all details, keep the house in order, look after the boarding department, make out class schedules, and arrange the time for all examinations. They know how to do all those things and many others not mentioned and they *do* them, taking all the responsibility for such things off my shoulders. It is one of my hobbies that we should make ourselves unnecessary to the work just as quickly as possible, so it is a special joy to me to see these women stepping under these burdens *and carrying them*.

The entering class this year is of quite a different type from most of the former students. They are younger women, bright and capable and full of enthusiasm. They are like girls; several are in the early

twenties and should do some good work both in school and after graduation. We graduated a class of seven this spring.

We are not having the kindergarten in connection with the school as first planned. It is at Geu-cio-dong, near our Ponasang church. Our school kindergartner takes the children from here and brings them back every day. The kindergartner is also one of our first-year graduates, a bright, attractive young woman who will make a good worker in time. She has not finished her training yet but hopes to do so next year.



Little Folks and Their Teachers

Miss Bertha P. Reed of Peking, China, writes:—

One hears stories of such different kinds from the mission fields. From Turkey come the stories of suffering and destruction and endurance that make us marvel at those who could live and endure such things. The missionaries from there must indeed have had a strength far beyond their own to live through what has come to them. And now, with so much of their work destroyed, the outlook must be exceedingly hard. Yet we read of how strong they are in the hope of going ahead again in that land of sorrow.

We in China have so far seemed far enough from the war to escape most of its terrible things. We have seen some results, such as a fall in the exchange of money that has filled us with dismay, but that is less than others have seen. For the most part, our work goes on with unusual vigor. It seems to be pushing us hard in every department, and we must work our best to keep up with it. Schools are growing, country people are wanting more help, and new plans are being made to meet the needs of a constantly awakening people. We are indeed glad for the progress and the hope, and wish only for more strength and more workers for our advance movements here.

In the Training School for Bible Women, where part of my work centers, we are all working hard. Forty women are studying here and are steadily gaining, though for some of them the work in books comes hard. They all seem to love their work and to be very happy in this chance for it. The best part is their earnest spirit, and the desire to do real service for the Master, which we think will lead to their great usefulness in future years. In May a class of eighteen will graduate from the three years' course, and that Commencement Day will be a great event for them. Probably next year our numbers will be smaller, as we cannot have such a large entering class.

In some places in the country where we work there are women especially eager to study, and I recently spent a day with such a company. They had been studying a month, and had used their time well. The younger women could read a good deal, and read it well. The older ones had perhaps tried still harder, but some of them had not got beyond one page, others not beyond two. They would read slowly and painfully, but all testified that they had worked very hard to gain this much. Yet the gain of such a class for them does not always depend on the number of pages read. There is gain for them even in the persistence in such unusual effort, and through the days of the class they are constantly learning more about God, and are learning to pray in the times of prayer together. Their thoughts are kept on the things of God far more than in the usual days at home, and we can see that He does graciously teach them day by day. In this particular town, the church seems especially warmhearted. The family that first came to believe have been very eager in their work for those about them, using their house freely for

church gatherings, and having schools in their rooms, besides using their time very freely. Their real self-denial and zeal has been greatly blessed, for the number of those that believe has grown rapidly, and a real joy in belief has spread from their first family to the others. The old mother in that family was formerly a famous gambler and her change to constant work for others continues to impress them all. In many other country places the work moves more slowly, but it would go faster if there were only more workers to go there and help them. There are many requests for such workers, but we cannot supply them yet. One hope for them is in our Bible School, but even when *they* are at work, we shall need more foreign help for supervising them. One person cannot do all this work that presses so in the city, and still make long trips to the country, which such supervision would necessitate.

We have continued through the winter to feel the pressure of the extreme poverty of many in the city, and have done all we could in relief work. Several times money that has been given by foreigners and Chinese has been used to buy coal and rice or millet to distribute, and this has been given to hundreds of the exceeding poor. Even a little has seemed to them a great help. Through the generosity of some one connected with the Rockefeller Medical Board, a place has been provided for industrial work for poor women for the spring. Over twenty are now at work making garments for hospitals, and doing any other work that is brought in. Mrs. Ament is kept busy in looking after her part of this work, though it is divided among a committee of ladies, as the whole would be too much for any one person. This work is, too, a great blessing for the number helped, but there are still so many in need. The trouble is, as always, that there is so little work to be found for the poor. We grieve that our efforts, even doing all we can, still meet so small a part of the need.

*"For strength I ask, whate'er it cost,
To fail no more
In gentleness towards the ungentle, nor
In love towards the unlovely."*

Liu Ho; The Garden of the Lord

By Mrs. Arthur H. Smith, Tungchow, China

LIU HO, the little city of the "Six Harmonies," is near Nanking, in the province of Kiangsu in the great Yang-tzu Valley. A small station of the Friends, or Quaker, Mission is there. The members of the station on the field were the two indefatigable doctors and their little son, Dr. George and Mrs. Irene DeVol, M.D., Ezra, aged about five, and Miss Margaret Alice Holmes, consecrated to the ministry after she came to China—a heaven-born pastor. Strong help was given by a lady from another mission. The atmosphere of peace for which one looked was not lacking. Even the dog was a "Friend." I am used to strange watchdogs that thirst for my blood, and regard me with distrust to the end of my stay. This dog welcomed me as if I were the one person that he had always been looking for; and was so delighted with being petted that it really seemed as if he might wag his tail out of the socket! Then there was pretty, rosy-cheeked little Ezra, who went walking with me every day. His doctor father and doctor mother seemed always to be in the hospital, or in my meetings, but the sunny child played in the tiny yard contentedly, with only the dog for company. I wonder if John the Baptist who had the Holy Spirit from birth was a sweeter or more winsome laddie. "If you ever *should* get lonesome you can come to me you know," his mother said one day. So by and by he stole in and nestled up to her side. She caught sight of a hard, bitter Chinese woman. "Ezra, let us pray for her." The little head bowed at once. No doubts weighted that sweet child's prayer. In a few moments the woman was on her feet confessing her sins. The dear Pastor kept praying, "Lord, don't let the devil get in the least bit of work here, or hinder." It was a prepared soil. The Friends so exalt the Holy Spirit, and walk so softly before Him, and know His ways so well, that teaching there seemed like putting the good seed into a blessed hothouse. Other places had to be taught carefully and wooed hard, to be willing to deny themselves and fast. At the fasting meeting each one was allowed to tell what he longed for, and for that the whole roomful silently prayed. At Liu Ho there were so many eager fasters

that we had to divide and have two meetings! They had a wonderful appetite. One woman with a shining face said that they were being "fed," and that after each meeting they were "so hungry" for the next!

Hearts grew softer, and minds more thoughtful; confessions were not wrung out, but just flowed freely. The missionaries had very tender consciences and led the way. They had a searching lesson on: "Have ye received the Holy Spirit since ye believed?" another on "The rich rewards of a Spirit-filled life," and one on "How to receive." Those who, alone with God, had solemnly counted the cost, and were quite certain that they were ready to pay the stupendous price of a will surrendered for a lifetime, were invited to send in their names to the Pastor, who would have a meeting for them, and we would ask Him to come not to sojourn but to abide. All through the meetings there had been beautiful liberty, no sacerdotal ruts, no railway tracks, but sweet green lanes of the Spirit's own choosing. No one had a *watch* on the wrist. If some forlorn, ignorant old woman wanted to unburden her heart, nobody said her nay. That 20th of December must in many memories be silhouetted against the sky. We had thought that many would be too proud to confess so publicly their need, but the chapel was packed with eager, expectant souls. One felt the thrill of the Divine gladness in it. How seldom does our wistful Lord have the opportunity to give so bountifully! I myself was very hungry for a new blessing. How interested they were when I told them that my "Lao-yeh" (mother's father) was a Friend; that my mother had their sweet, gentle ways, and that possibly they too had been busy and glad up yonder in prayer and in praise for Liu Ho. I knelt, the lovely Quaker missionaries laid on hands, while one voiced the petition of the whole dear, responsive audience. Then Miss Holmes, their Pastor, said, "I, too, want more." We three laid hands on that precious head, and one prayed. The lady doctor was equally full of longing, and last of all Dr. George DeVol would have a fresh anointing. Then the Chinese came up in groups of three, kneeling at the altar. How the sight of such pervasive longing warmed our hearts, for they were not doing it lightly, they had been warned what tremendous sacrifices God often requires. First came the leaders—the preachers, the hospital evangelist, the writer, the three gifted

young teachers from the boys' school. (They were graduates from a distant college which does *not* give diplomas for humility, and in which only a year or so ago there was a shameful rebellion.) One of them has long been on the doctor's heart, and he did give thanks over the bowed head that afternoon.

The Bible women and young girl teachers were there, as well as large and small girl pupils, and a host of boys. One wee laddie was so sweet I longed to take him to my heart. The church-members, both men and women, came. They were nearly all strangers to me except as I had met a few at the Pastor's house. As one little group knelt, a man raised a radiant face to mine as if to say, "I know how glad you'll be!" It was our cook. The doctor's cook came too, and no one looked exclamation points, or even seemed surprised. One tempest-tossed soul was kneeling there. He had been a grievous sinner, had heard and welcomed the new Evangel, and had hated his old sins, but thus far they seemed to cling to him like a plaster-cast. How to shed them he knew not. The tidings of this wonderful new power made his heart burn within him. So he, too, came, knelt, and sought, and no one looked askance. He found his astonished self in a new world. As he described it: "The Holy Spirit cleaned me out from my head to my toes. After that I neither wanted opium, nor drink, nor any of those things; fortune-telling and gambling had lost all charm."

Thereafter every Saturday found him on his way to the chapel seven miles distant. Not willing to lose even one meeting he stayed over until Monday. Once his heart so yearned over his kin that he went all the way home one Sabbath noon and brought them back with him. Small wonder that he is already a soul-winner and has led his father and mother to God. The Pastor says his face is radiant, and that when he gives his testimony there is deep spiritual power in it. After his infilling he had two humiliating defeats which puzzled him very much. Wine, opium, gambling, fortune-telling were dead; they stirred no longing in his breast, but twice *he had been angry!* Why, oh why? The Spirit reminded him that all his other known sins he had publicly confessed, and had received strength to forsake them, but he had not mentioned his temper. He knelt with the preachers those two times, implored forgiveness, and later won his victory. When

the eighty hungry and thirsty souls in that audience had all come and gone, when the eightieth prayer over a bowed head had come to its glad "Amen," there was still one bright, eager child face left. "Ezra, would you like Him to come and fill you too?" "Yes." So the sweet child heart in which there was no resistance to overcome brought up the rear.

For once the West had not hurried the East. The Master and the Master's people had had all the time they wanted. At the end of three hours we went home too happy to know whether we were tired.

On another day there was a bright, joyful testimony meeting. "The Lord hath done great things for us whereof we are glad"—was the keynote. Again the Holy Spirit was glad and we were happy, and time seemed to be no more. Who cared whether it was forenoon or afternoon! But He was not quite satisfied. Yet again there was the wistful little face. "Ezra, did He come yesterday?" "Who?" "The Holy Spirit—did He come?" "Yes." May the flowers and fruit in this choice Garden of the Lord grow richer year by year, delighting the heart of the Husbandman. As we offer that prayer, hear His instant answer: "I, the Lord, do keep it: I will water it every moment lest any hurt it. I will keep it night and day."



With the Friends' Mission at Liu Ho.



AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Christians as Well as Citizens

This expression gives the keynote of a conference held at Washington, D.C., May 8 and 9, by the Federal Council of the Churches of Christ in America. A message from the Council sent later to the churches enlarges upon this as follows:—

“Upon us therefore rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord, who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.”

A full statement of the spirit and purpose which should control Christians at this time reaches a climax in these words:—

“Above all, to call men everywhere to new obedience to the will of our Father, God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconciliation. To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation’s cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdoms of the world the Kingdom of the Christ.”

Even in this hour of national need there sounds

THE LARGER CALL

Loyalty to Christ—what is it actually and practically for the church, for you and me? The message of the Federal Council gives an inclusive answer, one statement of which compels our attention, viz.:—

To maintain our Christian activities unimpaired.

We would like to make all supporters of missionary work see that the soul of our nation will shrivel if the church now minimizes her task of world-evangelization or fails to keep abreast with the unparalleled opportunities which our missionaries are facing and will more and more confront. When a great building is to be repaired in one of its sections the work is not helped but hindered even to disaster if the iron supports are pulled out from under other sections. For over a hundred years American Christians have been building with growing intelligence and interest fair structures in many barren places of the earth. Thousands of builders have gone forth in the name of the church, supported by men, women and children in the church. These builders have toiled, are toiling to-day, to accomplish the very ends which we see with painful clearness are necessary everywhere on earth if war is to cease—ends of righteousness, justice and brotherly love.

Rather than weaken such building operations we should hasten to send fresh material and should urge and cheer on our workmen that the present calamity be never repeated in the future by any nations upon earth.

Leave the figure. Let us think of the activities of our own Board, of your Branch and mine, your auxiliary and those others near and neighborly to you.

“To maintain its activities unimpaired.” They are impaired already, dear leaders of the Council Table. But it is not too late to rally a host of women in the churches and with their help write in the negative prefix, *un-impaired*. You will read in the article *Gifts to Missions in War Time* how and why our activities are impaired and will thrill to the call for renewed consecration to a larger ideal of giving.

The searching question is: Can I arrange my budget of living expenses so that *they* be the impaired amounts while my activities and gifts for national need, for relief and for missions stand *unimpaired*?

For God has chosen to work out His designs, not in spite of you, but through you; and where you fail, He halts.—FRANCIS G. PEABODY.

Mrs. Edward C. Rogers

Mrs. Edward C. Rogers of Springfield, Mass., for six years a member of the Executive Committee of the Woman's Board of Missions and for many years an officer of the Springfield Branch, entered into the Eternal Life, May 4, after an illness of several months. Mrs. Rogers was identified with the organization of the Woman's Club in Springfield and active in many forms of religious and philanthropic work, but her best endeavors were given to the foreign missionary enterprise. She had the unusual experience of spending almost all of her seventy-seven years of life in the house where she was born,—a home always open to all Christian workers and remembered by many as a haven of rest.

During her connection with the Executive Committee of the Board she served on the Buildings Committee. While quiet and retiring in manner she was a woman of deep feeling and steadfast adherence to high ideals and will be missed by a large circle of friends. Her husband and two children—a son and a daughter—survive her.

Fiftieth Annual Meeting of the Woman's Board of Missions

The Fiftieth Anniversary of the Woman's Board of Missions will be observed at its annual meeting, to be held in Boston, November 14–16, 1917. The sessions will be in Park Street Church during the day time, with a mass meeting in Tremont Temple, Thursday evening, November 15. In connection with this Jubilee Meeting there will be an historical Pageant in Jordan Hall, on two consecutive evenings, probably Monday and Tuesday, November 12 and 13. Full information as to tickets, with a descriptive article regarding this feature of the meeting, will be given in the September *LIFE AND LIGHT*.

The program committee are not yet ready to make full announcements as to speakers but there will be features of unusual interest, including, if practicable, the presence of Dr. Gurubai Karmarkar of India. All regularly accredited delegates from Branches at a distance and all women missionaries of the American Board and the Woman's Board will be entitled to entertainment from Tuesday

night until Friday noon. Applications should be sent before October 10 to Mrs. E. L. Harvey, 503 Congregational House, Boston, Mass. Mrs. Harvey will be glad to advise those who are planning to provide entertainment for themselves as to hotels and boarding places.

A placard advertising the Jubilee Meeting suitable for use in church vestibules will be ready in July and will be sent on application for cost of carriage.

"Eating Loss"*

Exchange in China is so poor—it being only \$1.50 (silver) where it was \$2.15 a year ago—that salaries, building operations and Board appropriations, with special gifts, all suffer tremendously. Cost of living goes up and stays up, and nationales, as well as the missionary, must every day "eat loss." The taste is a bitter one—and who is not always glad to receive every cent rightly due him?

But when some Bible women—middle-aged women—were told they must be dropped from the pay-roll, for the appropriation was far from enough to continue their employ (though they were receiving a mere pittance for the village work done in the region of their homes), they said, "Where we've been going twice a month we'll keep on going once a month at our own expense." "Since I took accounts with you last time I've spent two *tiao* [\$1.00 silver] for donkey hire, but I'll contribute that much and you won't need to pay for it." Of Mrs. Yin, Miss Huggins said: "I wish you could have heard her. She showed such a beautiful spirit. She plans to keep right on going to the places that are near and seems so eager to do just what a Christian woman should." She said, "All of you foreigners have come a long way from your homes to help us and to teach us. Surely we who have received the Lord's grace should be willing to help those of our own land who are near us."

Is it not good news that some Christian women in China have such true love for Jesus and for His gospel and for their sisters as to give expression to their willingness and purpose to persist in telling "the Story," and they count it *not loss* for Christ's sake?—E. G. W., in *Mission Studies*.

* "Eating loss," a literal translation used by the Chinese in financial transactions and in a figurative sense in many things.

A Meditation

By Alice Upson Cowles

Last autumn a unique experience and a rare opportunity was mine—to be “Camp-Mother” to a party of six young people at a lake not far away. Of the three girls I shall only say that they were of our good American type, wholesome, true, and a joy to be with.

The men were students at Hartford Theological Seminary—one a Chinese, whom I already knew well, and who, with his two splendid brothers, had been often a guest in my home, and an inspiration in many ways. The second I knew about, but had not met until we met at the railway station. He is of Eurasian parentage for three generations, was born in India, had graduated from Springfield Y. M. C. A. College, and is now taking some special work at Hartford Seminary Foundation. The third was my own dear son, who had just closed a summer’s work in a remote New England town, trying to give a little friendly help and cheer to a few people of good American ancestry, who, except for the thirteen weeks in the summer when a student is among them, have no church or religious social environment, save as one devoted woman keeps a few children together for an hour on Sundays at her own home to study the Sunday school lesson.

One evening, in a few moments of conversation with the man from India, I learned that his father, who is a physician, has an official position under the Government, and the son had begun his training to follow the same profession, with a comfortable future and salary assured.

But as he looked out upon life, he felt that the limitations of such a position, with no opportunity to enter new fields, or to use his own initiative, would be unbearable, and he took up a definitely religious work. Then, seeing a need of his people unmet by any agency now at work, and desiring a training which he could best accomplish here, he came. Further acquaintance has revealed a spirit of sacrifice and devotion which is a constant inspiration and joy to witness. I do not know just what is the work he plans to do, but he said that neither the ministry nor any branch of Y. M. C. A. work offers quite the opportunity he seeks, and he must practically “blaze a trail.”

I said in reply: “How wonderful it is to think of the varied agencies

now employed to accomplish the evangelization of the world! Each seems in itself a speck, a drop, in the great task, but they are multiplying so fast, and are undertaken in such a spirit of desire to work with God, that they must be telling tremendously." And this thought has taken possession of my soul, and has woven itself into a parable like this:—

The coming of the Kingdom of God is like the coming of the springtime. You know how it begins. There is first a *settling*, a *packing*, which seems to harden the mass of snow and ice of the winter, but is the prophecy of its sure disintegration. Then dark spots and lines appear, and we can see that melting has begun. Drops fall from trees above, and bore little openings into the snow-mass; and tiny streams from places higher up trickle underneath, eating their way, undermining the structure; and below the earth itself, with its mighty, unseen power, pulls the moisture into its own substance; while over all God's beautiful sunshine, clouded sometimes, but always at work, even through the clouds, pours down, and slowly, but surely, accomplishes the end.

While I was thinking like this, like a flash came back in memory the cunning little way my blessed father used to have of driving his carriage or sleigh so as to cut through a drift or a piece of ice at the roadside, often crossing the road to do this, saying that it made a new surface for the sun and air to work upon, and so hastened the melting. And if we passed that way again next day, he would call attention to the line we had cut the day before—how it had widened, or perhaps the whole would have disappeared.

Now consider the parable. Behold, now it is the springtime of the world! The winter has been long and drear, with Arctic cold and darkness over many lands, and only faint rays of light. Even in the most favored places there has been much sorrow and gloom, and now there is but a beginning of marshaling the forces which can change the whole world.

Think especially of India, for it was India which inspired this meditation. Ignorance, superstition, fear, suffering, have abounded. The years that are past have witnessed a solidifying and packing which have made the task of uplift seem hopeless, but drops of good tidings have been falling for many years, and have bored deep into

the drifts of sorrow and wrong. And now streams are flowing from many sources, each doing its share in the blessed redemption. Here is the medical work, with its Christlike ministries to stricken, suffering bodies, through them reaching out in untold ways.

Here is the teacher missionary, touching and molding young lives in myriad influences, through the personal contact and the direct teaching. Here is a man, baffled in his first plans for missionary service, but with a consecration which knew no defeat, and still "would look up, and laugh, and love, and lift," now at work upon a Christian literature for India. Think of the far-reaching power of this task when it is accomplished! And here is my young friend, about to enter upon a social service in yet new lines, but with a strong, well-defined purpose, and a consecration and training which will mean great things for the people whom he knows and loves.*

Multiply all these many times, and we begin to see the ways by which God is working through human agencies. And underneath is the great, basal truth, sometimes not well-considered, that every one of these people is, and always has been, a child of God, and that He is always drawing them to Himself. And over all, the blessed sunshine of God's love, stronger than any power in earth or heaven, is constantly at work, sometimes clouded by sorrow and wrong, as it is now, but still at work, the one source of all the other agencies; and the whole sad structure of ignorance and hopelessness *will break*, and some blessed day India's, yes, the whole world's, summer time *will come*.

On the morning when we were to leave the lake, a wonderful September morning, when we were fairly overwhelmed with the sense of beauty around us, our Chinese student, saying grace at breakfast, used these words: "We would offer ourselves unto Thee, as glorified things, to correspond with the glory all about us."

My heart was thrilled with a deep joy in the closer contact with the consecration of these young lives, and this meditation has grown, and given added joy during the succeeding months. Surely "His truth is marching on."

* This man was called by cablegram in December to go out to France to work among the Indian cavalry, a wonderful opportunity for service, which he gladly accepted. The call came from the British Y. M. C. A., and was for a year. What effect this will have upon his plans for life work it is difficult to imagine, but his friends are following him with keenest interest.

Junior Department

THE PROBLEM OF PROGRAMS IN 1917-1918

The foreign missionary subject to be studied the coming season—Africa—holds many possibilities for Junior workers. We again have the advantage of studying a single country, a plan which simplifies the task of leader and program committee and makes possible a deep and lasting impression upon those who learn. The subject in itself is fascinating. And, furthermore, we have ready to our hand a larger assortment of helps than has been available in any preceding season. It is well that this should be so in a year which bids fair to be full of many distractions, and noisy with half-thought-out assertions that, in the midst of such world disturbances as we are witnessing, missions should be laid on the shelf for the time being. With the knowledge that all our rightly conducted missionary teaching, whatever its subject, is laying sure foundations for a world order in which brotherliness and righteousness shall prevail and world disturbances of the present sort become impossible, let us keep steadily at it this year of all years, taking the more pains to use to the utmost the resources offered.

1. FOR YOUNG WOMEN'S SOCIETIES plan a series of meetings on Dr. Patton's *The Lure of Africa* (cloth, 60 cents; paper, 40 cents) and Jean Mackenzie's *An African Trail* (cloth, 50 cents; paper, 30 cents). *Program Outlines for Africa*, a group of six, arranged by Mrs. H. H. Powers, will be suggestive (10 cents), as will *How to Use* by Mrs. Helen B. Montgomery (ready in September, 10 cents). The latter is to have a supplement containing such suggestions for girls' meetings as were given by Miss Applegarth last year in *Maid in America*, but with the exception of this they are planned primarily for adult societies and will need to be simplified for many junior auxiliaries. The program outlines referred to below under young people's societies will be suitable for some young women's societies just as they are. Wise leaders, however, will procure all three leaflets and take the best from each.

Miss Mackenzie's book is written in so delightful and vivid a style that small societies may well use it in reading-circle fashion, and

larger ones resolve themselves temporarily into several reading circles. Programs can give a general knowledge of Africa's mission problems and methods, but nothing can so well furnish a sympathetic understanding of the African "member of the tribe of God" as the reading of Miss Mackenzie's book just as it is. Furthermore it is sure to interest even the uninterested.

2. FOR GIRLS' CLUBS AND THE O. J. S., Miss Ethel Hubbard, author of *Ann of Ava*, again solves our problem by giving us *The Moffats*, the story of Robert and Mary Moffat in South Africa (cloth, 60 cents; paper, 40 cents). *Helps for Leaders of Study Classes* (10 cents) will be ready in the fall; and to each O. J. Society special program suggestions will be furnished as soon as it has finished the series of ten O. J. S. Program Letters.

3. FOR YOUNG PEOPLE'S SOCIETIES, a special Jubilee program on the Woman's Board will be ready September 1. It seems appropriate that on some regular missionary Sunday in the neighborhood of November 13-16 young people's societies should mark the occasion of this denominational Jubilee by some special exercises,—hence this program. It will be "popular" in style and of genuine interest. *Four Programs on Africa* (5 cents), based on *The Lure of Africa*, furnish the best available ideas on using African material in young people's societies. It will be well worth while to substitute these, or some of them, for the regular C. E. missionary topics. *Suggestions for Leaders of Study Classes on The Lure of Africa* by B. Carter Millikin (10 cents) will be ready September 1 and will also be helpful even in those societies where real study classes are not contemplated.

Intermediate Endeavor Societies will like *The Moffats* referred to in Section 2 above.

4. FOR MISSION BANDS AND JUNIOR ENDEAVOR SOCIETIES, *African Adventurers*, also by Jean Mackenzie, should be made the basis of the programs (cloth, 50 cents; paper, 30 cents postpaid). *Helps for Teachers of Juniors* by J. Gertrude Hutton (10 cents) is invaluable, and other accessories are: *Picture Sheet—Central Africa*, containing 30 pictures (10 cents); *Directions for Making an African Village* by J. Gertrude Hutton (15 cents); *Painting Book on Africa*, with 8 scenes to be colored (15 cents); and *Lighting the Dark Continent*, a play for juniors (10 cents). *Yarns of African Pioneers* by Basil Mathews

(15.cents) furnishes stories especially suited to the ten-to-fifteen-year-old boy. Available African stories from the *Here and There Stories* (single copies selling at 3 cents each) are *Qibe*, *Our Zulu Brother*, *The Bravest Father*, *Kanjala's Twin Hunt* and *Mariya's Travels*.

5. FOR SUNDAY SCHOOLS graded material is prepared in a set of leaflets and pictures, costing 35 cents, under the title *Congregational Pilgrims in Africa*. This includes *Ten-Minute Programs*, containing also bulletin-board suggestions; six hero tales for juniors; *Belonging to the Tribe of God*, six primary stories by Katharine Hazeltine, author of last year's *They Love Him Too*, illustrating six half-tone pictures each 12 x 15 inches; *Africa in Pictures*, a sheet of pictures for bulletin-board and class use showing our Congregational work; *Our Colonies in Africa* by Secretary Bell (the July number of the Envelope Series) for supplementary reading where desired; *Investments in Africa*, a circular giving details about the particular work for which gifts are asked, and *Christ, the Hope of the World*, a Christmas program and supplement. The primary pictures and stories, which are published by the Missionary Education Movement, but included in this set, sell alone for 30 cents. It can readily be seen, therefore, that in furnishing the entire set for 35 cents, we are offering a genuine bargain. We are anxious to have these programs and pictures *used* in every school. Whether or not yours is one of the several hundred schools enrolled under the Tercentenary Chart Plan, this is just what you need to make vivid the work for the foreign Boards which is scheduled for the fall months.

Leaders of the above groups will find the following books helpful in the acquiring of general knowledge and understanding of Africa, its people and missionary work. Apart from the light they throw on our subject for the year, these books are interesting in themselves and will prove pleasant summer reading. Equipped with the enthusiasm which will grow within you as you read, you will find the arranging and carrying out of your programs for the coming year easy.

Black Sheep by Jean Mackenzie, *Thinking Black* by Dan Crawford, *The New Map of Africa* by Herbert A. Gibbons, *Mary Slessor of Calibar* by W. P. Livingstone, *The Personal Life of Livingstone* by W. G. Blaikie, *How I Found Livingstone* by H. M. Stanley, *Bishop Hannington* by W. G. Berry, *Tropical Africa* by Henry Drummond, *The American Board Mission in South Africa* by James D. Taylor.

Our Book Table

The New Map of Africa. By Herbert Adams Gibbons. Published by The Century Company. Pp. 491. Price \$2.

Whoever is familiar with Professor Gibbons' "New Map of Europe" will welcome this latest contribution of his to world history, knowing him to be an up-to-date, thoroughly informed and trustworthy recorder of current events.

Professor Gibbons has the Chair of History at Robert College, Constantinople, and has been for years the correspondent of the *New York Herald* in matters relating to the Near East.

Considering his connection with the *New York Herald* it is not strange that this book should be dedicated to James Gordon Bennett, "whose lifelong interest in what before his day was 'The Dark Continent' has been an important factor in dispelling the darkness." The book is enriched by six maps and an index. Professor Gibbons tells of the occupation and policy of different nations in Africa, and the last two chapters bring us to the Great War. They discuss "The Conquest of the German Colonies" and "African Problems for the Peace Conference." It may be a surprise to our readers to know that Professor Gibbons is in favor of "welcoming Germans to a more important part than she has yet had in the development of European civilization in Africa." He reasons that "the only way to prevent Germany from remaining even after a crushing defeat the greatest military and political factor in Europe is to give her an outlet—an ample outlet—in Africa." And weighty reasons are given for this claim.

Professor Gibbons makes many keen remarks. Here is one. "The British are very far from being Democrats from the social point of view. Politically they have established the only real democracy that exists in the world to-day." The book is as interesting as it is historically important.

Suffering and the War. By Sherwood Eddy. Published by Longmans, Green and Company.

Only a deep spiritual experience of suffering could produce such an expression of victory over bereavement and sorrow. The dedication tells the whole story.

"To all who suffer and to all who mourn; To those who have lost their faith and to those who have lost their friends; To all crippled and wounded men and to all lonely women; To all parents who keep the home fire burning for the boy who will never now return; To sufferers in hospitals and all prisoners of war; To all who have died for us at the front, and who in the Light of His face, now know the meaning of suffering this book is dedicated in reverence and love."

G. H. C.

Woman's Board of Missions

Receipts May 1-31, 1917

MISS SARAH LOUISE DAY, *Treasurer*

Friend, 18.85; Friend, 8.20; Friend, 5;
M. L. S., 50 cts.; Dr. Clarence D.
Ussher, 20,

52 55

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, All Souls' Ch., Woman's Miss. Assoc., 131.32, Hammond St. Ch., Women, 71.66; Bangor, East, Ladies' Aid Soc., 2; Bar Harbor, W. M. S., 30, Jr. Miss. Soc., 20; Bluehill, Ch., 4; Brewer, Ladies' Aid Soc., 20; Brooks, Ch., Women, 1; Burlington, Ch., 5; Calais, Aux., 41, Dau. of Cov., 13.75; Carroll, Aux., 5; Dedham, Ladies' Aid Soc., 2; Fort Fairfield, W. M. S., 6; Garland, Ch., Women, 2; Hampden, Ch., 16; Holden, Ch., Women, 5.33; Houlton, Ch., 5, Woman's Union Miss. Soc., 20; Island Falls, S. S., Emerson Cl., 7; Lincoln, Jr. C. E. Soc., 1.25; North Belfast, Ch., Women, 1; North Edgecomb, Ch., 1; Otter Creek, Aux., 10, Children's Soc., 5.50; Patten, Ch., Women, 3; Penobscot Co., Friend, 60; Portage, Ch., 1; Princeton, Ch., 5; Rockland, Woman's Assoc., 25, Pagoda Mission, 25; Sandy Point, Ch., 3; Searsport, W. M. S., 8; Springfield, Aux., 3.55; Stillwater, Ladies' Sewing Cir., 2; Stockton Springs, Ch., 1; Thomaston, Aux., 6; Veazie, Ch., 3,

572 36

Western Maine Branch.—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Int. Harriet E. Douglass Fund, 14; Alfred, S. S., 10, Prim. S. S., 2; Auburn, High St. Ch., Aux., 9, Jr. C. E. Soc., 1, Cheerful Givers, 5; Bridgton, North, C. E. Soc., 2.79; Brunswick, Aux., 90; Cornish, Aux., 5; Falmouth, West, Aux., 4; Gray, C. E. Soc., 3; Lewiston, Little Gleaners M. B., 1; Norway, Aux., 10; Portland, High St. Ch., Aux., 9.21, Second Parish Ch., Aux., 8, Williston Ch., Aux., 44.08, Mrs. Hooper, in mem. of Carl Hooper, 20; Westbrook, Jr. Girls' Guild, 18,

256 08

Total, 828 44

NEW HAMPSHIRE.

Manchester.—Off. at Semi-ann. Meet., S3 80

New Hampshire Branch.—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Int. Sarah W. Kendall Fund, \$1.62; Bennington, Aux., 12; Brookline, Aux., 7.30; Concord, Aux. (First Ch., 52.20, South Ch., Friend, 50, Kimball Cir. of King's Dau., 10, Jr. C. E. Soc., 1), 113.20; East Jaffrey, Aux. (25 of wh. to const. L. M. Mrs. Ada E. Chamberlain), 40; Manchester, First Ch., Aux., 50, Franklin St. Ch., Good News Miss. Cir., 15; Meredith, Aux., 8; Nelson, Aux., 12.60; Salmon Falls, C. E. Soc., 2.50;

Somersworth, Aux., 6.24; Tamworth, Aux., 6.75; Wolfboro, Phila-thea M. B., 2,

357 21

Total, 441 01

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Pittsford, Barton, Aux., 32; Bellows Falls, Aux. (with prev. contri. to const. L. M's Mrs. W. H. Farr, Mrs. John C. Prince), 15.23; Bennington, Second Ch., Aux., 29.29; Benson, Aux., 7; Brattleboro, S. S., 89; Brattleboro, West, Aux., 6; Brookfield, First Ch., W. H. M. S., 5; Burlington, College St. Ch., Aux., 26.60, Dau. of the Ch., 5, First Ch., Aux., 48.50, in mem. of Miss Mary C. Torrey, 100; Cabot, Aux., 29; Castleton, Aux., 8; Chester, Jr. Soc., 5; Craftsbury, Aux., 2.42; Derby Line, Aux., 5.25; Dorset, S. S., 1.02; Jericho Center, Jubilee M. B., 1.50; Middlebury, Aux., 65; Montpelier, Aux., 12.50; Newport, Aux., 16; Orwell, Aux., 10; Peacham, Aux., 25; Pittsford, Aux., 63.83; Poultney, East Ch., 5; Randolph Center, Th. Off., 9; St. Albans, Aux., 7; St. Johnsbury, North Ch., Aux., 60.90, South Ch., Aux., 8, Searchlight Club, 24.37; Waitsfield, Aux., 6; Waterbury, Aux., 1; Westford, Aux., 13.25; Woodstock, Aux., 17.50; Worcester, Ch., 2,

762 16

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 42 Mansur St., Lowell, Lawrence, Trinity Ch., Aux., 60; Lexington, Hancock Ch., Jr. C. E. Soc., 15; Malden, Maplewood Ch., Jubilee Soc., 5; Medford, Mystic Ch., Jr. Comrades, 15; Melrose, Aux. (with prev. contri. to const. L. M's Miss Ella F. Boynton, Miss Annie M. Chapin, Miss Frances M. Harrold, Miss Susan P. Harrold), 25; Montvale, Jr. C. E. Soc., 1.64; West Medford, Miss. Travel Club, 6, S. S., Beginners' Dept., 4; Winchester, First Ch., Miss. Union, 120, Children's Miss. Soc., 10; Woburn, Montvale Ch., Jr. C. E. Soc., 2.10,

263 74

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. From Expense Account, 5; Vineyard Haven, Mrs. Madison Edwards, 3,

8 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield, Friend, 50; Friend, 20; Housatonic, in mem. of Mrs. Giddings, Mrs. Mary A. Ramsdell, 25, Aux., 4.50; Lanesboro, Ch., 2.25; Williamstown, First Ch., 7.16, W. M. S. (S. S. C. R., 2.25, Home Dept., 40), 42.25,

151 16

Essex North Branch.—Mrs. Leonard Noyes, Treas., 15 Columbus Ave., Haverhill, Friend, 1; Amesbury, Main St. Ch., Aux., 55, Mary Antin Club, 10; Georgetown, S. S., 5; Haverhill, Centre Ch., 20, S. S. Children, 4, West Ch., Mothers' Dau., 5; New-

bury, First Ch., Dorcas Soc., 6, Jr. C. E. Soc., 4, Oldtown Ch., Jr. C. E. Soc., 4; Newburyport, Bellevue Ch., Miss. Soc., 110, Beginners, 2.25, Caroline Fiske M. B., 12, Central Ch., Aux., 65, Beginners' Dept., 5; South Byfield, Aux., 7.75, Sunbeam Cl., 1; West Newbury, Second Ch., 2.50,

319 50

Essex South Branch.—Mrs. B. LeC. Spurr, Treas., 72 Elm St., West Lynn, Beverly, Dane St. Ch., Aux., 20, Ivy Leaves M. C., 4, Second Ch., Aux., 4.30, Washington St. Ch., Aux., 15; Danvers, Maple St. Ch., Tuesday Club, 5; Essex, Dau. of Cov., 5; Gloucester, Trinity Ch., Aux., 60.63, Sunbeam Cir., 5; Lynn, First Ch., 30, North Ch., Aux., 5; Peabody, South Ch., Mrs. Julia Sanders, 1, Mrs. Helen E. Whidden, 1; Salem, Tabernacle Ch., Prim. S. S., 4.20; Swampscott, First Ch., Aux., 21.50,

181 63

Framingham.—Mrs. E. H. Bigelow, *Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield, Ashfield, Aux., 18; Buckland, North District S. S., 1, Light Bearers, 1; Colrain, East, S. S. Cl., 5; Conway, Aux., 19.50; Deerfield, Aux., 34; Deerfield, South, Aux., 5; East Northfield, Boys' and Girls' Meet., 13; Greenfield, First Ch., S. S., 2, Second Ch., Aux., 102.25; Montague, Aux., 6; Northfield, Aux., 191.50, Evening Aux., 15; Orange, Aux., 10; Shelburne, Aux., 26.90; Shelburne Falls, Aux., 143.50; Sunderland, Aux., 8.25; Whately, Aux., 13,

614 90

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, First Ch., Prim. S. S., 10; Amherst, North, Aux., 17; Amherst, South, Aux., 22; Chesterfield, Aux. (25 of wh. to const. L. M. Mrs. F. H. Bryant), 30; Easthampton, Payson Ch., Aux., 80, Dau. of Cov., 10; Florence, Aux., 50; Granby, Aux., 1.25, Sarah Nash Dickinson M. C., 12; Hadley, Aux., 74.60; Hadley, South, Aux., 116.52; Hatfield, Aux., 21.20, Children's Soc., 7.25; Haydenville, Aux., 20; Northampton, Edwards Ch., Aux., 53.12, Aloha Guild, 50, Jr. Service Club, 5, Prim. S. S., 5, First Ch., Young People's Union, 5, Jr. C. E. Soc., 5; Williamsburg, Aux., 60,

656 94

Middlesex Branch.—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Dover, Ch., 2.56; Framingham, Grace Ch., Aux., 80, Plymouth Ch., Aux., 10; Hudson, Aux., 15; Milford, Ladies' Benev. Soc., 70; Natick, Walnut Hill School, Christian Assoc., 10; Southboro, Aux., 15; Wellesley, Woman's Union (Th. Off., 107.75), 163, Wellesley College, Y. W. C. A., 300,

665 56

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan, Braintree, South, Kinder, Dept. S. S., 2.87; Brockton, Wendell Ave. Ch., Aux., 3; Cohasset, Second Ch., 12.82; Hingham, Aux., 36; Marshfield, Aux., Lin. Off., 11.50;

Milton, C. R., 3, S. S., 5; Milton, East, Aux., 10; Weymouth, North, S. S., 5; Weymouth, South, Union Ch., Clark M. B., 15; Wollaston, Aux., Officers, 10, Jr. C. E. Soc., 5, Park and Downs Ch., Woman's Guild, 5,	124 19	field Miss. Soc., 26; Hyde Park, First Ch., Aux., 246, M. B., 1.25; Jamaica Plain, Boylston Ch., 3.67, Aux., 20, Jr. C. E. Soc., 5, S. S., Prim. Dept., 2, Central Ch., Aux., 64.38, Jr. C. E. Soc., 20; Mansfield, S. S., Prim. Dept., 1; Medfield, King Philip J. E., 1; Needham, Maina Sukha Dendo Kai, 10; Neponset, Trinity Ch., Stone Aux., Len. Off., 27.06; Newton, Eliot Ch., Nunta Udeliga Camp Fire, 5; Newton Centre, First Ch., Woman's Benev. and Ch. Aid Soc., 110, Sunshine Aux., 30; Newton Highlands, Friendly Helpers, 41.10; Roxbury, Eliot Ch., Aux., 26.18, Eliot Alliance, 25, Bible School, Jr. Dept., 5, Highland Ch., S. S., 10, Jr. C. E. Soc., 5; Roxbury, West, Woman's Union, 196.32, Sunshine Aux., 23; Somerville, Broadway Ch., Aux., 45, Highland Ch., Jr. C. E. Soc., 5, Prospect Hill Ch., Aloha M. B., 6.45; Walpole, Jr. C. E. Soc., 8; Watertown, Phillips Ch., Woman's Assoc., 165; Wellesley Hills, Happy Helpers, 10,
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Littleton Common. Off. at Semi-ann. Meet., 25; Ashby, Aux., 25; Ashburnham, Aux., 13; Boxborough, S. S., Prim. Dept., 1.24; Concord, Aux., 30; Fitchburg, German Ch., Ladies' Aid Soc., 5; Harvard, Aux., 8; Littleton, Aux., 4.25; Westford, Aux., 6,	117 49	2,664 02
<i>Old Colony Branch.</i> —Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River, Attleboro, Aux., 33; Fall River, Aux., 300, First Ch., Friend, 115, Pilgrim Ch., Girls' Travel Club, 3; Middleboro, Sunshine Miss. Girls, 25; New Bedford, North Ch., Aux., 50; Taunton, Broadway Ch., Aux., 5, Winslow Ch., Aux., 23; Taunton, East, Aux., Len. Off., 3.25,	557 25	<i>Worcester County Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester, Auburn, Aux., 5; Baldwinville, Ch., 15; Barre, Aux., 10; Blackstone, Aux., 10; Clinton, Aux., 15.46; Dudley, Aux., 18; East Douglas, Aux., 31.75; Gardner, Aux., 50, C. E. Soc., 5; Lancaster, Aux., 2, Sunshine Club, 5; Northbridge, Rockdale Ch., Aux., 5, Worthwhile Club, 2; Oxford, Aux., 9; Princeton, Aux., 26.70; Templeton, Aux., 5; Warren, Aux., 4.50; Webster, Aux., 30, C. E. Soc., 3.05, Jr. C. E. Soc., 1; West Boylston, Aux., 20; Westminster, Aux., 3; Winchendon, Aux., 90.41, Worthley M. B., 1; Worcester, Adams Sq. Ch., Aux., 9.50, Hope Ch., Aux., 30, Lake View Ch., 7, Aux., 5, Old South Ch., Woman's Assoc., 65, Park Ch., Friend, 15, Aux., 22.21, Piedmont Ch., Woman's Assoc., 10, Pilgrim Ch., Woman's Assoc., 50, Plymouth Ch., Woman's Assoc., 72.42, Union Ch., Woman's Assoc., 48,
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at Young People's Rally, 18.33; Chicopee, First Ch., Aux., 14.32, C. E. Soc., 3; Holyoke, Grace Ch., Jr. C. E. Soc., 10; Longmeadow, M. B., 50 cts.; Mitteneague, S. S. Brigade, 28.44; Springfield, Faith Ch., Gamma Sigma Soc., 5, Jubilee Juniors, 3, Olivet Ch., S. S., 35; Westfield, First Ch., Aux., 11.65, S. S., 30; West Springfield, First Ch., Helping Hands M. C., 1,	160 24	702 00
<i>Suffolk Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline, Allston, Aux., 60, Aloha Club, 4, C. R., 11; Auburndale, Searchlight Club, 5, C. E. Soc., 15, Jr. C. E. Soc., 3.90; Boston, Friends through Miss S. L. Day, 40, Central Ch., Aux., 55, Mt. Vernon Ch., Aux., 73.60, Jr. Miss. Soc., 25, Old South Ch., Aux., 12, Mizpah Cl., 277, Park St. Ch., Aux., 314, Y. W. Miss. Guild (prev. contri. const. L. M. Miss Ada H. Foucar), Union Ch., S. S., 4; Boston, South, Phillips Ch., Jr. C. E. Soc., 10; Brighton, Aux. (prev. contri. const. L. M. S. Mrs. H. P. Kennedy, Mrs. Henry Stevens, Mrs. Benjamin Wormelle); Brookline, Harvard Ch., Queens of Avilion, 28.30, Leyden Ch., Aux., 165, Beacon Lights, 11.57, C. R., 3; Cambridge, First Ch., Mrs. H. C. Herring, 15, Pilgrim Ch., W. M. S., 10, S. S., Prim. Dept., 10, Prospect St. Ch., Woman's Guild, World Dept., 10; Chelsea, Central Ch., For. Miss. Dept., 30, First Ch., Floral Cir., 15; Dedham, Aux., Easter Off., 43.30; Dorchester, Central Ch., Jr. C. E. Soc., 7, Harvard Ch., Woman's Benev. Soc., 25, Harvard Helpers, 10, Second Ch., Aux., 80.15, Y. L. M. S., 85, S. S., 20, Jr. C. E. Soc., 5, Village Ch., M. B., 3.96; Everett, First Ch., Woman's Union, 11.12, Mystic Side Ch., Jr. C. E. Soc., 5; Faneuil, S. S., 16.71, Jr. C. E. Soc., 1; Franklin, Mary War-		Total, 7,196 62
		LEGACY. Waltham.—Anna M. Simonds, by George W. Flagg, Extr., 500 00
		RHODE ISLAND. <i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Int. on Bank Bal., 6.76; Bristol, Aux., 151, Prim. S. S., 10; Central Falls, Ch., 66.39, Jr. Aux., 30; East Providence, Union Ch., Jr. Miss. Aux., 20; Edgewood, Aux., 40; Pawtucket, Pawtucket Ch., Happy Workers, 10; Providence, Beneficent Ch., Women's Guild, 60.47, Beneficent Dau., 10, Central Ch., Friend, 25, Miss Lucy N. Lathrop, 300, Aux. (Len. Off., 266.20), 836.20, Social Service League, 33.62; Slatersville, Aux.,

11.10; Westerly, Service Seekers, 20; Woonsocket, Globe Ch., Ladies' Union, 45, C. R., 2.50, 1,678 04

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Off. at Girls' Rally, 5; Off. at Children's Rally, 3.05; Bozrah, Aux., 11.63, C. E. Soc., 1; Brooklyn, Aux., 17, Constant Workers M. C., 5; Canterbury, Jr. Aux., 3; Chaplin, Aux. (25 of wh. to const. L. M. Mrs. Marcia J. Martin), 26.25; Colchester, Aux. (Easter Off., 7), 43, Boys' M. B., 6, Wide Awake M. C., 7, Jr. Wide Awake M. C., 1, C. R., 2; Danielson, Aux., 7.25; Franklin, Aux., 5.50, C. E. Soc., 1.84, Jr. C. S. Soc., 1, S. S., 1.25; Griswold, Aux., 15; Hanover, Aux., 90, C. E. Soc., 10, Jr. C. E. Soc., 10, Young Crusaders M. C., 2; Jewett City, Aux. (Easter Off., 4.10), 14.10, C. R., 6.66; Lisbon, Newent Aux. (25 of wh. to const. L. M. Mrs. Harvey Kennedy), 30; Montville Centre, C. E. Soc., 1; New London, First Ch., Aux., 55.75, C. E. Soc., 5, Jr. C. E. Soc., 1, Light Bearers M. C., 4, Second Ch., Aux., 9, Jr. C. E. Soc., 5; North Stonington, Woman's Union, 10; Norwich, Broadway Ch., Aux., 1, 152.75, Young People's Union, 10, First Ch., 16.76, Lathrop Memorial Aux. (prev. contri. const. L. M. Mrs. Edwin Hutchinson, Mrs. Henry Leavens), Greenville Ch. Aux., 35.60, Park Ch., Aux., 179.86, Dau. of Cov., 60, C. R., 13.68, S. S., Prim. Cl., 3.77, Second Ch., Aux., 40, Camp Fire Girls, 5; Norwichtown, G., 2; Plainfield, Aux., Friend, 2, M. B., 2.76; Pomfret, Searchlight Miss. Club, 1; Preston City, Aux., 22, C. R., 2; Putnam, Aux., 66; Scotland, Aux. (to const. L. M. Mrs. Flora A. Haskins), 25; Scotland Road, C. E. Soc., 1; Stonington, Second Ch., Aux., 9.36, Dau. of Cov., 14, Story Hour Cir., 9.30; Thompson, Aux. (Easter Off., 4), 17; Voluntown and Sterling, Aux., 5; Wauregan, Dau. of Cov., 30, Busy Bees M. C., 15; Willimantic, Aux., 25, Jr. M. B., 3, Sodalitas, 5, C. R., 1; Windham, C. R., 2.50; Woodstock, C. E. Soc., 2, 2,195 62

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 247.50; Int. Julia W. Jewell Fund, 40; Friends, 1,406.59; Berlin, Aux., 10; Burlington, 12; Burnside, 8; Hartford, Asylum Hill Ch., Jr. Dept. S.S., 31.50, Fourth Ch., Dau. of Cov., 25, C. R., 2, Immanuel Ch., Woman's Guild, Jr. Dept., 15, South Ch., Women, 48, M. B., 7; Manchester, Aux., 13; New Britain, First Ch., Y. W. F. M. S., 65, South Ch., Aux., 12, Wide World Club, 5; Rockville, Aux., 45; Simsbury, Ladies' Guild, 23, 2,045 59

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New

Haven. Int. Sarah J. Hume Fund, 100; Friend (to const. L. M.), 25; Friend, 5; Friend, 2; Ansonia, Aux., 189.25; Barkhamsted, Aux., 12; Bethel, Aux., 37.50; Bethlehem, Aux., 10; Bridgeport, United Ch., Aux., 413.46, West End Ch., Aux. (to const. L. M. Mrs. Albert E. Birks, Mrs. Ralph H. White), 50; Brookfield Center, Aux., 17, Girls' Club, 3, S. S., 3; Centerbrook, Aux. (to const. L. M. Mrs. Fred Hoadley), 25; Cheshire, Aux., 5; Chester, Aux., 81.50, Lend-a-Hand Soc., 5; Clinton, Aux. (25 of wh. to const. L. M. Mrs. D. E. Munger), 35.60; Cornwall, Aux., 38; Cromwell, Aux., 22.46; Darien, Aux. (prev. contri. const. L. M. Miss Caroline Bell, Miss Jennie Hoyt); Deep River, Aux., 22; Derby, First Ch., Aux., 113, C. E. Soc., 43; East Canaan, Aux. (prev. contri. const. L. M. Mrs. Irene Cowdrey); East Haven, Aux., 130, Busy Bees, 25, C. R., 12; Easton, Aux., 1.50; Ellsworth, Aux., 15; Essex, Aux., 47.50; Fairfield, Aux., 81, Camp Fire Girls, 5; Greenwich, Second Ch., Aux., 43; Guilford, First Ch., Aux. (prev. contri. const. L. M. Mrs. Henry B. Davis, Miss Katharine B. Dudley, Mrs. F. F. Douden, Mrs. Emily Hubbard), Third Ch., 30; Harwinton, Aux., 10; Higganum, Aux., 10, C. E. Soc., 20; Ivoryton, Aux. (with prev. contri. to const. L. M. Mrs. John Potter, Mrs. James Rockwell, Mrs. Frederick W. Stickney), 67.50, Miss. Helpers, 5, Ready Workers, 6.50; Litchfield, Y. L. M. B., 15; Marlborough, C. E. Soc., 5; Meriden, Center Ch., Aux. (100 of wh. to const. L. M. Mrs. William Shearer, Mrs. David Shepard, Mrs. Wilbur Smith, Mrs. F. B. Snow), 155; Middlebury, Aux., 45; Middlefield, Aux., 6; Middle Haddam, Aux., 12; Middletown, First Ch., Aux., 117.03, C. E. Soc., 25, Third Ch., C. E. Soc., 10; Mount Carmel, Aux. (25 of wh. to const. L. M. Miss Ella Bassett), 72.10, O. J. S., 10.45; Naugatuck, Little Helpers, 10, Finding Out Club, 1; New Canaan, Aux., 324; New Hartford, 10; New Haven, Center Ch., Aux., 490.13, Y. L. M. C., 165, Ch. of the Redeemer, Aux., 232.35, Good Will Cir., 3.50, City Mission Mothers, 5, Dixwell Ave. Ch., 11, S. S., 2.25, Dwight Place Ch., 25, Aux., 200, Young Women's Guild, 25, Howard Ave. Ch., Aux., 16, Humphrey St. Ch., Aux. (25 of wh. to const. L. M. Mrs. Frank R. Luckey), 203.40, Y. L. M. C., 52, Plymouth Ch., Aux., 203, S. S., 50, United Ch., Aux., 814.35, Montgomery Aux., 4, Loani Cir., 35, Worth While Club, 1; New Milford, Aux., 29.85, Philaetha Cir., 40; Newtown, Aux. (with prev. contri. to const. L. M. Mrs. Cora Banks Pierce), 19; North Branford, Aux., 12.50; North Greenwich, Aux., 10.50; North Haven, Ch., 66.15, S. S., 22.22; North Madisan, Aux., 6.55; North

Stamford, Aux., 9; Orange, Aux., 60; Plymouth, Aux., 7.44; Portland, C. R., 5.81; Redding, Dau. of Cov., 10, C. R., 2.30; Ridgefield, Aux., 7.50; Salisbury, C. E. Soc., 5; Saybrook, Ch., 13.15, Aux., 53; Seymour, Miss. Study Club, 30, C. E. Soc., 8; Sharon, Aux., 50; Shelton, Aux., 20, Miss. Guild, 17; South Britain, Aux., 30; Southport, Aux., 63; Stamford, Aux., 120.10; Stratford, Aux., 94; Stony Creek, Aux. (to const. L. M. Mrs. Harry C. Frinck), 25; Torrington, Aux., 18.25; Trumbull, Aux., 37; Wallingford, Aux., 65; Washington, Aux., 39.25; Waterbury, Aux., Bunker Hill Ch., 25, First Ch., Aux., 475; Watertown, Aux. (50 of wh. to const. L. M.'s Mrs. May Lewis Norway, Mrs. Daniel Logue), 165.55; Dau. of Cov., 10; Westbrook, C. E. Soc., 12; Westchester, C. E. Soc., 5; West Haven, Aux. (75 of wh. to const. L. M.'s Mrs. Frank I. Clark, Mrs. William Larash, Miss Marietta Savage), 80, Jr. C. E. Soc., 5; Westport, Aux., 32; Whitneyville, Aux. (50 of wh. to const. L. M.'s Mrs. William T. Burton, Miss Anna S. Robins), 65.75, Leonard Club, 3.70, Speedaway Cir., 5, Y. L. M. C., 5.50, C. R., 3.25; Wilton, Aux., 60; Winsted, Second Ch., Aux., 55.25; Woodbridge, Aux., 48.01, Golden Rule Band, 12, C. R., 3,

7,191 91

Total, 11,433 12

NEW YORK

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn, Wood Memorial Fund, 50; "Forward," 125; Albany, Aux., 40, King's Dau., 15, C. E. Soc., 7.50, S. S., 10, Prim. Dept., 2, C. R., 5; Angola, Ch., School, 2; Antwerp, Aux., 33.10, C. E. Soc., 5; Arcade, Workers' Union, 7.50, King's Guild, 5, Philathea Cl., 3; Aquebogue, Aux., 12; Baiting Hollow, Aux., 25, C. E. Soc., 12.50, Jr. C. E. Soc., 5; Berkshire, Aux., 17; Binghamton, East Side Ch., Woman's Union, 21, First Ch., C. E. Soc., 5; Blooming Grove, Kyle Miss. Soc., 33.63, Dau. of Cov., 22.71; Briarcliff Manor, Woman's Soc., 55; Brooklyn, Off. at Children's Rally, 4.05, Mrs. R. D. Van Name, 10, Central Ch., Aux., 476.07, Woman's Guild of Service, 30, Jr. Miss. Soc., 30, C. R., 4, Ch. of the Evangel, Woman's League, 130, Earnest Workers, 10, Alpha Kappa Cir., 2, Ch. of the Pilgrims, Guild of Service, 100, Clinton Ave. Ch., Woman's League, 206.25, Flatbush, Ladies' Union, 25, S. S., 25, Forest Hills, Ch. in the Gardens, Guild, 25, Lewis Ave. Ch., Earnest Workers, 30, Esther Miss. Soc., 40, Ocean Ave. Ch., Jubilee Soc., 35, Sunshine Cir., 2.50, Park Slope Ch., Ladies' Miss. Soc., 120.97, Parkville Ch., Ladies' Aid Soc., 21.50, S. S., 10, Plymouth Ch., Guild, 782.40, H. W.

Beecher Cir., 9.20, Roxanna Beecher Cir., 9.20, Mary and Martha Cir., 9.20, Puritan Chapel, Woman's Soc., 10, Mothers' Club, 2, C. E. Soc., 5, Inter. C. E. Soc., 5, Magna Soror, 5, Friendly Comrades, 3, I Can Cl., 8, Jubilee Soc., 2.50, Soldiers of the King, 3.50, Helping Hands, 3, Flowers of Truth, 3, In-as-much Cir., 2.50, Forget-me-not Band, 3, Ruth Miss. Cir., 2.50, S. S., 20, Dau. of Cov., 10, Soldiers of the Prince, 1, Richmond Hill, Union Ch., W. M. S., 23, S. S., 20, South Ch., Benev. Soc., 45, M. C., 123.66, S. S., 10, St. Paul's Ch., Ladies' Aid Soc., 55, Tompkins Ave. Ch., Woman's Union, 100, Woodhaven, First Ch., Miss. Soc., 30, C. E. Soc., 5, Jr. C. E. Soc., 5; Brooklyn Hills, Pilgrim Ch., Jr. C. E. Soc., 1; Buffalo, First Ch., Woman's Guild, 40, Woman's Bible Cl., 20, S. S., 25, Miss Louise Hayes' Cl., 3, Young People's Soc., 3, First Cir., 3, Pro Christo Cir., 3, Mary E. Logan Cir., 3, Fitch Memorial Ch., Aux., 5, Plymouth Ch., Jr. M. C., 12, Cl. No. 12, 6; Burrs Mills, Aux., 5; Camden, C. E. Soc., 10, C. R., 3; Candor, Miss. Soc., 17; Chapqua, Ch., 5; Chenango Forks, Aux., 3.50; Churchville, Aux., 15; Cincinnati, Woman's Soc., 27.95, Jr. C. E. Soc., 7.29, C. R. 2.42; Clayville, W. M. S., 5; Copenhagen, Woman's Union, 5, Jr. C. E. Soc., 1, C. R., 2; Corning, Aux., 14.50; Deansboro, Ladies' Miss. Soc., 10; Deer River, Several Small Boys, 3.25; DeRuyter, Ladies' Miss. Soc., 8; East Bloomfield, Aux., 62; Elbridge, M. C., 25; Elmira, Park Ch., Miss. Soc., 25, St. Luke's Ch., S. S., 10; Fairport, Aux., 52.77; Flushing, Broadway Ch., C. E. Soc., 8, First Ch., Woman's Soc., 74.77, S. S., 16.82, Acorn Band, 20, C. R., 2.50; Franklin, Aux., 50; Fulton, W. M. S., 13; Gasport, Aux., 20; Gloversville, Miss. Soc., 30; Groton, Miss. Soc., 20, Jr. C. E. Soc., 3.50; Hall, Woman's Assoc., 3, Camp Fire Girls, 1; Hamilton, Miss. Soc., 17.50; Henrietta, Woman's Guild, 10; Homer, Aux., 170, Dau. of Cov., 25, M. B., 3.50, Prim. Dept., 3.25, C. R., 6.44; Honeoye, Ladies' Miss. Soc., 6; Ithaca, W. M. S., 33.17; Jamesport, W. M. S., 25.65; Jamestown, Danish Ch., C. R., 2, First Ch., W. M. S., 122.50; Java, W. M. S., 10; Lisbon, Mrs. C. A. Lytle, 2, Mrs. J. D. Moore, 1; Little Valley, S. S., 6.40; Lockport, First Ch., Aux., 50, S. S., 3; Lysander, W. M. S., 10; Madrid, Aux. (to const. L. M. Mrs. Ellen Elliott), 25; Mannsville, Second Ch., Aux., 17, Girls' Miss. League, 2.61; Massena, Aux., 6.25; Middletown, North Ch., W. M. S., 22, Inter. C. E. Soc., 3, Jr. C. E. Soc., 3, Mrs. Orrin Allen's Cl., 3; Millville, Aux., 5; Moravia, W. M. S., 38, C. E. Soc., 6; Morristown, Aux., 33, C. R., 4.01; Morrisville, Aux., 16; Neath, Pa., W. M. S., 8; Newark Valley, W. M. S., 24.27, Jr.

C. E. Soc., 4; Newburgh, Miss. Soc., 25; C. E. Soc., 10; New York, Armenian Ch., Young People's Assoc., 5; Bedford Park Ch., Woman's Work Soc., 10, S. S., 5; Bethany Ch., Soc. for Woman's Work, 2; Sunshine Soc., 5; Broadway Tabernacle, Soc. for Woman's Work, 145; Young Woman's Club, 50; Boys' and Girls' Cir., 5; Boys' and Girls' Jr. Cir., 2; C. R., 7; Christ Ch., Woman's Soc., 10; Forest Ave. Ch., W. M. S., 10; Manhattan Ch., Guild, 25; Mt. Vernon Heights Ch., Aux., 20; North New York Ch., Aux., 20; Home Dept. S. S., 6; Pilgrim Ch., Aux., 42; Niagara Falls, First Ch., Aux., 57.67; Northfield, Aux., 11; Norwich, Aux., 50; Loyal Workers, 5; Norwood, Aux., 17.15; Ogdensburg, W. M. S., 25; Oriskany Falls, H. and F. M. S., 5; Orwell W. M. S., 5; Patchogue, Aux., 45; S. S., 10; C. R., 6.50; C. E. Soc., 5; Phoenix, W. M. S., 40.86; S. S., 5; Prim. Dept., 3; Portland, Ladies' Aid Soc., 1; Port Leyden, Aux., 15; Poughkeepsie, W. M. S. (75 of wh. to const. L. M.'s Mrs. W. L. Clark, Mrs. G. A. Gow, Mrs. A. L. Peckham), 152.72; C. E. Soc., 5; Finding Out Club, 2.50; Pulaski, W. M. S. 25; Randolph, W. M. S., 9.15; Rensselaer, W. M. S., 15; Richford, Off., 5.50; Richville, Cross Cir., 15; Riverhead, Mrs. N. D. Petty, 7; Rochester, South Ch., W. M. S., 55; Whatsoever Cir., 15; Gleaners Cl., 10; Seed Sowers, 3; C. R., 5; Rodman, Aux., 20; Boys' Club, 1; Busy Bees, 1; Rutland, W. M. S., 7; S. S., 8; Sandy Creek, W. M. S., 10; Savannah, W. M. S., 10; Sayville, W. M. S., 25; C. R., 4.30; Scarsdale, W. M. S., 20; Schenectady, Pilgrim Ch., C. R., 3.55; Seneca Falls, W. M. S., 10; Sherrill, S. S., 13; Sidney, W. M. S., 25; Suffolk Assoc., 10; Summer Hill, W. M. S., 30; Syracuse, Danforth Ch., Woman's Guild, 87.98; Young Ladies, 20; Prim. Dept., 7; Geddes Ch., Mr. H. A. Flint, 25; Woman's Guild, 54; Lend-a-Hand Cir., 9.56; C. E. Soc., 4; Jr. C. E. Soc., 2; Good Will Ch., Woman's Guild, 72; S. S., 5; Prim. Dept., 10; C. R., 2; C. E. Soc., 2; Pilgrim Ch., Ladies' Aid Soc., 5; Jr. C. E. Soc., 3; C. R., 3; Plymouth Ch., Mr. Burton Michael, 5; Woman's Guild, 91.25; Philathea Cl., 10; South Ave. Ch., W. M. S., 5; Tallman, Aux., 5; Utica, Bethesda Ch., Acorn M. B., 1; Plymouth Ch., Aux., 135; Theta Beta Soc., 2.50; Theta Kappa Cl., 5.50; King's Guild, Jr. Cir., 8; Cary Cir., 5; Sunshine Cir., 4.50; Walton, Aux., 52; Prim. Dept., 5.60; Watertown, Emmanuel Ch., Pastor's Aid Soc., 18.21; Sunshine M. B., 3.50; Prim. Dept. S. S., 3.63; Wells-ville, W. M. S., 58.97; West Bloomfield, Aux., 20; Off. at Western Assoc. Meet., 52.34; West Groton, Aux., 22.50; Westmoreland, W. M. S., 30; West Winfield, Aux., 30; White Plains, Aux., 80; Christian Service

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SOUTHEASTERN BRANCH

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